ARYAN MISCELLANY.

Astrological Series.

THE

BRIHAT JATAKA

OF

VARAHA MIHIRA.

TRANSLATED INTO ENGLISH

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INTRODUCTION.

There is probably not one subject which is so ill understood, which so many people pretend to know, and on which so many are prepared to express an opinion, as the subject of Astrology. The Indian proverb truly says that there is no man who is not a bit of a physician and an astrologer; and it is equally true that there is no subject which is so ill understood as these two. The fact is that the broad medical and astrological principles are so many that everybody of necessity learns a few of these, but experiences a difficulty in mastering all of them.

It would be interesting to note the various subjects with which astrology is confounded. Persons with well-developed intuitions are often found to make correct predictions of events. The Yogis are persons of this description. Their peculiar knowledge is certainly not the result of any study of astrological works. We also find another class of men who imitate these men and also make striking *statements*. Birmingham gold is often taken for sterling gold; German silver for pure silver; and we have a variety of inferior stones, white, red and green that are often mistaken for diamonds, rubies and emeralds. The world is full of this dual character of things. Every department of true knowledge has its inferior counterpart; and so we have a number of men who, possessing no occult powers, but securing the help of a few elemental spirits, practise imposition on the ignorant public. But the world is not without a touchstone to detect the hollowness of their pretensions: these men will give you a few correct particulars regarding remote past events, a great deal of particulars re-

garding present events, one or two particulars regarding the immediate future, and no particulars at all about the distant future. I have known these men and tested the truth of their statements. These men pretend to be astrologers. Some of them carry no books at all and make amazing statements touching past events in prose and verse in an extempore sing-song fashion and without the least effort, even though the questioner is a perfect stranger; while others show you some huge antique cadjan book and pretend to read from its pages. This was exactly the way in which Col. Olcott's questions were recently answered by the Brahmin astrologer who pretended to read from the pages of the works of the Great Bheemakavi (vide May, 1885, issue of the *Theosophist*). I am sure that neither Col. Olcott nor his intelligent friends ever had a look into the book to see whether what was read out was really written there, and if so, whether the writing was not a fresh one. In all these cases the astrologer, if he is one at all, doggedly refuses to allow others to look into his book; for, he says, he is not permitted by the book deity to do so! There is a more wonderful man in Pondicherry at present. He pretends to read from the works of Nandikeswara. Such astrologers are making vast sums of money. The statements they make are really puzzling ones. But for these and the way in which they are made, the utter want of preparation and the like, I should have been inclined to discard the element of the help of the elemental spirits. Let those who would object to this, examine the matter and then pronounce an opinion.

Nothing can be more funny than to find young men especially, taking up astrology as their first subject of attack in their public utterances. It is a subject to which they pay little or no attention except for purposes of ridicule. To all your questions, how do you prove this state-

ment and how do you prove that: their one ready reply is that their common sense tells them so. They forget that common sense is a sense which changes in its nature as one advances in his study, and it changes so much that the common sense of one age is different from the common sense of another age, the common sense of one nation or of one individual is different from the common sense of another nation or individual. Where proof is advanced by a few, it is equally interesting to examine it. The proof is that such and such astrologers made such and such predictions and that the predictions have failed—and ergo, astrology is no science! It is evidently taken for granted that the astrologer was really learned in the science, and that there were not those numerous errors of data to mislead him.

Another objection to the science is that astrologically the fortunes of two persons born at the same moment of time but in the opposite quarters of the globe, must be the same, but that they cannot be and are not the same. Here is an ignorance betrayed regarding the elementary principles of the science. It is true that the planetary positions are nearly the same except for the small matter of parallax. But it is not the planets alone that go to shape one's fortunes. Time of birth, which is represented by the Lagna or the rising sign, has a great deal to do with it. In other words, because the local times of the two places are different, the Lagnas must be different; for when the 20th degree of Leo, for instance, is in contact with the horizon here, the 20th degree of Aquaries will be in contact with the horizon of our just antipodes at the same moment. Our rising sign is their setting sign, and our setting sign is their rising sign; so that a difference of longitude gives a difference of local time and consequently a difference of Lagna. But suppose the places to have the same longitude. Take two

places for instance on the same meridian and therefore due north and south of each other. Now the question is whether the Lagna is the same for both the places. No. The Lagna is a point in the ecliptic which is inclined to the equator. The planes of the horizon of the two places are different and they cut different parts of the ecliptic. It therefore follows that a difference of latitude gives a difference in the Lagna. So that places with a difference of either longitude or latitude or with both cannot have the same Lagna at the same time. That Lagna or mere time or space, irrespective of the planets, has a great deal to do with shaping the fortunes of a native or Jataki will be a new revelation to most people. We will come to this subject presently. A horoscopic diagram or figure of the heavens represents both local time or Lagna and planetary positions.

What then is Astrology or Horoscopy? What is its nature and what its bounds? Here is the author's definition of horoscopy.

होरेत्यहोरात्रविकल्पमेके वांछंतिपूर्वापरवर्णलोपात् ।
कर्मार्जितंपूर्वभवेसदादियत्तस्यपंक्तिंसमभिव्यनक्ति ॥

Horoscopy is stated to be the science of *Ahoratri* or the science of day and night—these being the broadest visible divisions of time—multiples of which give weeks, months, years, &c., and divisions of which give hours, minutes, seconds, &c. The first letter A, and the last letter *tri*, having been dropped, the term has assumed the shape of *hora,* and the author says that *hora* Shastra treats of the effects of the good and bad deeds of an individual in his previous birth; so that the moment a person is born, it becomes his lot to enjoy and suffer certain pleasures and pains for his past good and bad deeds—seeds cast into the cosmic region in

one birth begin to bear sweet and sour fruits in another birth according to their quality.

In this connection we may say a few words touching the long disputed question of fatalism *versus* free-will. Persons of the former school hold that even the minutest events of one's life are pre-ordained, and that man is completely a puppet in the hands of certain higher agencies. This error has evidently been the result of the observation of a number of well projected efforts in particular directions having been thoroughly discomfited. Again, men of the other school hold that man is a free agent, and that there is nothing impracticable for him if only proper means are employed for the purpose. This error again has been the result of the observation of even ill projected efforts in particular directions, proving highly successful—the failures, if any, being accounted for by the insufficiency of the means employed. In the one case man becomes an irresponsible agent; and in the other he not only bootlessly grieves over his failures, but repeats his attempts, thus putting himself to trouble, expense and vexation only to fail again. Now, as regards the former position, it is held that man's present deeds are all the effects of his previous deeds. As free agency of any sort is discarded from the question, it would follow that these previons deeds are the effects of deeds still more previous, and so on, *ad infinitum*, or till we are brought to a state of cosmic evolution when differences of states and conditions were infused into human souls by the Creator. Such a condition of irresponsibility is opposed to reason, opposed to progress, and equally opposed to divine and human law. It is a very pernicious doctrine in the extreme.

As regards the latter view, if man can wholly shape his own fortunes, how are we to account for the phenomena of suffering virtue and the enjoying vice in certain cases—

for the former reaping no rewards and the latter escaping punishment. A satisfactory explanation would point to the former as being the effects of previous *karma*, and the latter as deeds for which man will both suffer, and enjoy in his next life. Taking entire human life into consideration, our own opinion is that man is both a slave of the effects of his past deeds and is a free-agent as regards fresh independent deeds —deeds which are in no way directed to thwart, to arrest, to alter or in any way to modify or remould the effects of his past *karma*. But if he wishes to move along with the current, he may do so, and the course will become more easy and more smooth. This view will account for three things: (1), the many apparently unaccountable failures of attempts even when the means employed have been good; (2), the easy success that has attended many an effort when the means employed were even weak; (3), the success which in certain cases appears proportionate to labor. In the first case, the attempt was one aimed at moving against the current of fate; in the second case it was one of moving down with the current, and in the third case it was motion on still water, where and where alone free human agency can display itself.

Having premised so much, we may now proceed a step further and state that where the current is a weak one running with the course of a Leena, it might be opposed, and such opposition may be either direct or oblique according to the fitness and strength of the means employed, and that the task would become a difficult one, if the course to be resisted should flow with the course of a Tigris. The question is purely a question of karmic dynamics—effects of past karma as opposed to present karma. To oppose even an opposible force, one must first possess a knowledge of its strength and direction of action, and secondly, a knowledge of the proper

means to be employed for the purpose. The former knowledge is supplied to man by astrology; and the latter by such works as the Karmavipaka Grandha. The means prescribed in the latter consist of gifts, of Japa (psychic training or development) and certain fire ceremonies having an occult significance. It follows where the current is irresistible, the attempt to oppose it becomes futile. How can a person ever hope to win success in a field when he is ignorant of the direction of attack as well as the strength of his enemy. Astrology not only points out to him his enemies but his friends as well, whose help he might seek and obtain. By pointing out fields where there are friends and fields where there are foes, astrology indirectly points out to him neutral fields where man's free agency has its full scope of action and where success is proportionate to labor.

The next important question for consideration is the examination of the connection, if any, between the planets and human fortunes: where man suffers and enjoys the fruits of his past karma, the question asked is what part the *planets* play in such human suffering and enjoyment. Here again believers in astrology as a science are divided into two schools. The one admit active agency for the planets, and the other, denying it, state that the planets blindly and mechanically indicate the current of human destinies. In support of the latter view, it is stated that if human suffering and enjoyment are directly traceable to man's previous karma, then, to admit active agency on the part of the planets, becomes not only superfluous, but inconsistent: if a man loses his son, it is because, they say, he suffers for his karma, which might consist in his having caused a similar affliction to a somebody in his previous birth, and not because Mars occupied the 5th house from the ascendant or Lagna at the moment of birth, and that therefore the planetary positions only *indicate* and do *not bring about*

human suffering or enjoyment. These people from a human point of view cannot conceive the possibility of more causes than one for an event—each cause acting independently and with full force. Hindu literature is full of events, each of which is the *immediate* effect of a number of causes. This peculiar combination of causes, quite incomprehensible to us, is a feature which distinguishes divine deeds from human deeds. We will quote an instance or two. Ganga was cursed to pass through a human incarnation; the Ashta (eight) Vasus brought on themselves a similar curse—of the eight Vasus seven were allowed to return to Swarga immediately after birth; Raja Santanu goes out on a hunting excursion, marries Ganga, whom he finds on the banks of the Ganges, on condition of her being allowed to quit him the moment he opposes her own mode of disposing of the issue of their union. Eight children are born in all. The mother throws the first seven of them into the Ganges; the king puts up with this for the love of the lady. He can bear no more inhuman work of the sort and so he resists; Ganga quits her lord leaving the babe—the future Bheeshma of the Mahabharat. Again, King Dasaratha goes out to hunt and enters a dense forest; hearing some gurgling sound in his neighbourhood, and mistaking it to be that of a wild elephant in the act of drinking water, the king discharges his arrow in its direction and kills a lad who was dipping his bowl into the waters of a stream to carry it to his aged parents at some distance. The cries of the dying lad brought home to the king his error, and the next moment the king himself proceeds to the lad's father and entreats pardon. This venerable old man expires on the spot pronouncing a curse on the king—rather reading the king's fate that in his old age he shall die a similar death from grief on account of his son's separation. In the meanwhile Vishnu himself draws on his own head the

curse of a human incarnation, attended with much suffering from separation from wife, from the sage Bhrigu, whose wife he killed when she refused to deliver up to his wrath an Asura who had sought her protection. The Devas suffering much from Ravana and his giant hosts proceed to Vishnu and entreat relief. As Brahma had granted to Ravana the boon of exemption from death from all except from men and monkeys, and as Dasaratha had prayed to Vishnu for the blessing of a son, Vishnu enters on his human incarnation as Rama, the son of Dasaratha. From family dissensions he quits his kingdom and enters the forest of Dandaka with his bride. Grieved at his son's separation, Dasaratha dies. Ravana carries away Seeta and Rama is grieved at her separation. He proceeds to Lanka, slays his enemy and recovers his wife.

Most of the eminent astronomers of the East and West believed in a double Sun, a double Moon, Mars and other planets—the one is the Sthula or the physical one, and the other is the Sukshma or the astral one. The difficulty in conceiving active agency as possessed by the planets when viewed in the light of huge inert balls, will be removed when we suppose that each planet possesses a soul. Besides, there is nothing repugnant to our mind in the idea that the planets together form a body of executive officers charged with the duty of rewarding and punishing humanity for their past karma by the command of the Most High, who at the same time allows each man the chance to improve his own condition by making him a free agent in many matters. A man is whipped for theft by the order of the Magistrate. He suffers for his karma—the deed of theft. But the whipping officer is an active agent. Take another instance: A man does a piece of valuable service to the state; the sovereign commands a local officer to invest the person with the order of knighthood; the officer obeys;

the officer no doubt is an active agent, though the honor was the immediate effect of the person's services. We therefore hold that planets not only indicate human destinies, but bring about such destinies. The world is a mixed field of honor, of punishment and of probation. And the planets are the rewarding and chastising officers, and meddle in no way when man exercises his free will within its own sphere.

The same idea might be represented in another way: planetary activity is the total activity of a number of forces, some for good and some for evil, and while a man's karma leads him into the one force or the other, there are other forces by a knowledge of which man may benefit himself, though it may not be *his* lot to be drawn into any of them by his past karma. If this were not the correct view of the part played by the planets, a large portion of the science of astrology, in which man is advised to avail himself of such and such planetary positions for particular purposes, would become useless. The planets therefore can be made to do more than the work of jailors and rewarding officers. For instance, in the fourth chapter (Brihat Jataka) which treats of Nisheka (conception), a man is advised to avail himself of particular planetary positions if he desires an excellent issue: Parasara, who was a great astronomer and astrologer, finding that such an hour for Nisheka had approached, joined a boatman's daughter in an island on the Jumna and the issue was the great Vedavyasa. A Brahmin astrologer under similar circumstances joined a potter's daughter, and the issue was the great Salivahana.

That man is not altogether a free agent is an idea caught by Shakespeare in one of his well known passages in "As You Like It."

> "All the world is a stage,
> And all the men and women merely players;
> They have their exits and their entrances,
> And one man in his time plays many parts,
> His acts being seven ages."

Again, while the heavens form the macrocosm, man is the microcosm. In other words, each man is a little world exactly representing the Universe. While all seems quiet without, there is an active world within. Such a world is visible to the inner sight of a Yogi. Occult science treating of this subject says:—

प्राणेसुषुम्णांसम्प्राप्ते
नादोन्तश्रुयतेऽष्टधा ।
* * *
तनूनपात्तडित्तार
तारेन्द्रतपनोपमम् ॥

If the Pranavayu (vital air) can be taken to the Sushmnanadi, eight sorts of music will be heard, and fire, lightning, stars, the moon and the sun will become visible. Again, in Chapter IV, already referred to, Varaha Mihira says that menstrual discharges occur in women when Mars and the Moon approach each other. In connection with this subject the author of Saravali says as follows:—

इन्दुर्जलंकुजोग्निः
जलमिश्रंत्वग्निरेवपित्तंस्यात् ।
एवंरक्तेक्षुभितेपित्तेनरजः
प्रवर्त्ततेस्त्रीषु ॥

"The Moon is water and Mars is fire; bile is the result of a mixture of fire and water, and when bile mixes with the blood, menses appear in women."

So that with the change that is going on without, there is a change going on within, and every element or bit of man's physical body has its representative in the

heavens. Such being the case, there *is* a subtle connection, imperceptible because subtle, between the conditions of the planets and the stars above and those of man below.

We shall now say a few words touching the causes of failure of astrological predictions: the most important of these we will take up first.

Astrology rests on astronomy. The latter science was probably in a good condition at the time of Vikramarka. The tables for the calculation of the places of the planets which were then framed or then in use, were all suited to the time. Owing probably to the wear and tear of the several working parts of the whole machinery of the Solar system, the tables of one age are unsuited to another age. To this truth the ancient Hindu astronomers were keenly alive. They have accordingly laid down this broad rule for the guidance of the future astronomers.

ज्योतिर्गणेग्राहखपयातिवृत्तौ
यद्ब्रह्महत्यांमुनयोवदंति ॥
नित्यंग्रहाणामहरर्धकाले
निर्णेयमेतत्सुपरीक्ष्यदक्षैः ॥

Since error in calculation is as sinful as the murder of a Brahmin, the correct places of the planets shall be ascertained by daily meridian observations.

And this cannot be done without an Observatory. Observatories of some sort did exist in this land; but owing to foreign invasions and the want of encouragement on the part of rulers, the science has ceased to progress, and the former tables for want of corrections have become useless. The calendars therefore prepared by the native astrologers do

not give the true places of the planets. The error has been going on for the last 1000 years.

The nautical almanacs prepared in Europe and America give very correct positions of the planets; and Messrs. Bapu Deva Sastry of Benares, Lakshmana Chatrai of Poona, Raghunatha Chariar of Madras, and Vencateswara Deekshitar and Sundareswara Srouty of Combaconum have started almanacs basing their calculation on the correct modern tables. These tables enable us to ascertain correctly the places of the planets from the *Vernal Equinox*, one of the two points where the ecliptic cuts the equator. This point is the Western first point of Aries. It has a retrograde motion at the rate of about 50″ a year. But the Hindu first point of Aries is the fixed star Revati (the Yogatara of the group) which is stated to be on the ecliptic. This star is at present about 20° to the East of the Vernal Equinox. Planetary places from this star are known as the *Nirayana Sphutam*, and places from the Vernal Equinox are known as the *Sayana Sphutam*. The little bit of increasing space between the two points is known as *Ayanamsa*. Now Hindu astrology rests on the Nirayana Sphutam of the planets, and modern tables give us the correct Sayana Sphutam; so that if the length of the Ayanamsa is correctly known, it may be subtracted from the Sayana Sphutam, and the remainder will be the Nirayana Sphutam required. But the exact length of the Ayanamsa is not known, and it cannot be ascertained by direct observation, because the star Revati has disappeared. I have treated of this subject at some length in the April (1883) issue of the *Theosophist*. The several almanac publishers already referred to have arbitrarily assumed different lengths of the Ayanamsa, evidently to suit their own convenience. These lengths of the Ayanamsa on the 1st January 1883 are :—

			°	′	″
(1) Bombay	Almanac	...	18	14	20
(2) Madras (3) Combaconum	do ...	...	22	2	39
(4) Benares	do ...	...	21	58	29
(5) Vakhya	do ...	...	22	41	44
(6) Siddhanta	do ...	...	20	46	15

I have discovered the true length to range between 20° 23′ 8″ and 20° 25′ 22″ on the 1st January 1883. By adopting the mean, namely, 20° 24′ 15″ the maximum amount of error will only be 1′ 7″. Now the difference between the correct Ayanamsa and the various Ayanamsas above given will be seen from the following:—

		°	′	″
(1) Bombay	...	— 2	9	55
(2) Madras (3) Combaconum	...	+ 1	38	24
(4) Benares	...	+ 1	34	14
(5) Vakya	...	+ 2	17	29
(6) Siddhanta	...	+ 0	22	0

To express the same in other words. The Ayanamsa error as it affects the planetary positions in point of time in the first four almanacs will be found to be as follows:—

Planets.	Bombay (before)		Madras and Combaconum (after)		Benares (after)	
	day.	hour.	day.	hour.	day.	hour.
Sun	2	5	1	16	1	14
Moon...	0	4	0	3	0	3
Mars	4	3	3	3	3	0
Mercury	0	13	0	10	0	9½
Jupiter	26	0	19	17	18	21
Venus	1	9	1	0	0	23
Saturn	64	16	48	23	46	20
Moon's node... ...	40	21	31	0	29	16

So that it is evident that horoscopes constructed on the planetary positions as found in the existing almanacs are wrong.

Again, in the construction of horoscopes, the following wrong table showing the Rasimana or time of oblique ascension of the Zodiacal signs above the horizon is adopted nearly throughout the land by a great majority of ignorant astrologers.

		Ghatikas.			Ghatikas.
Aries	...	$4\frac{1}{4}$	Libra	...	5
Taurus	...	$4\frac{3}{4}$	Scorpio	...	$5\frac{1}{4}$
Gemini	...	$5\frac{1}{4}$	Sagittary	...	$5\frac{1}{2}$
Cancer	...	$5\frac{1}{2}$	Capricorn	...	$5\frac{1}{4}$
Leo	...	$5\frac{1}{4}$	Aquarius	...	$4\frac{3}{4}$
Virgo	...	5	Pisces	...	$4\frac{1}{4}$

The reader is referred to the Appendix for a correct table for all the places of India.

A third cause of failure is an ignorance of the local time. The present days are days of clocks and watches, and these are luxuries confined to our towns and do not extend to our villages. Besides, these clocks and watches are rarely made to show the local time. In most of the places of Southern India, the clock shows the Madras time, and where there are no clocks the time is ascertained by a rough calculation applied to the length of a man's shadow. The corrections due to the latitude of the place and to the position of the sun on the ecliptic are omitted. At night, if the sky should happen to be clear, the transit of particular constellations over the meridian is observed, and by the application of a rough table beginning with

श्रोणामेषेरता.

"When Sravana crosses the meridian, Aries has risen by $2\frac{3}{4}$ Ghatikas," an attempt is made to ascertain the local time. In the first place the table is a rough one, and in the

second place it applies to the time when the Yogatara or chief star of the group crosses the meridian. The table therefore becomes useless for times lying between the transit of the Yogatara of one group and that of the Yogatara of the next group. Besides, most men are ignorant not only of the Yogotara but of the exact position of the meridian; and turning towards the star which might be to the east or west of the meridian, they fancy that it is just about to make the transit. If the night happens to be a cloudy one, the time is purely one of guess work. So many errors must of necessity lead often to an error in the Lagna; and when this occurs, it upsets the whole thing. Add to this the errors of the calendar relating to the places of the planets. Cent. per cent. of the horoscopes of the present day are therefore wrong. It is a horoscope of this type that is put into the hands of a person who calls himself an astrologer. In a great number of cases, Indian astrologers are poor men who have betaken themselves to the study of the science as a means of livelihood. The public would pay them only if they would predict some good fortune; if he correctly predicts an evil, he is not only not paid anything, but is set down for a sorcerer, whom it would not be safe to approach. Thus the astrologer is induced to conceal any unpleasant truths which he might happen to know, and after this the complaint is that the predictions of such and such astrologers have failed! For want of encouragement the astrologer pays little attention to the study of his subject and often has recourse to the help of the black art as already described.

We shall now say a few words regarding a particular branch of the science known as Prasna or Arudha Shastra, horary astrology. This differs from horoscopy or nativities in this respect, viz., while the latter rests on the motions of the visible planets round the sun, the former rests mainly on the motions of certain invisible planets which are sup-

posed to move round the horizon. Their laws of motion are exceedingly simple. These planets, which are 8 in number, move in the following order: The Sun, Mars, Jupiter, Mercury, Venus, Saturn, the Moon and Rahu, at the distance of a sign and a half, or 45° from one another and take one full day or 24 hours to go round the horizon—the Sun being at the first point of Aries every day at sunrise, the horizon being their ecliptic and divided into 12 equal parts, each part being known as a sign, and Taurus, Leo, Scorpio and Aquarius being respectively the due eastern, southern, western and northern signs. The remaining 8 signs occupy the four corners, two for each corner, one on each side of the corner point—Aries being situated to the right of the north-eastern point, the order of the signs remaining the same as in the heavens above. The astrologer forms as it were the sun, round whom the planets revolve. The direction of (sign occupied by), the querent is noted down as well as the position of the invisible planets at the time. We cannot enter into the details of the process of calculation here. The astrologer proceeds to discover the matter question and then makes his predictions with the help of his books. In this he is assisted by another department of astrology known as Angavidya or Cheshta Shastra which rests on the motions of human limbs, casual words and the like. Angavidya rests on the theory that an All-pervading Intelligence is pointing out to the astrologer (who is otherwise unable to know it) the minute events of life in a hundred ways. (Vide chapter 51 of Varaha Mihira's Brihat Samhita).

Horoscopy differs from horary astrology in another important point: while the former enables one to predict even the distant events of life, the latter refers only to events of the immediate future, and while the one deals with

events of considerable inportance, the latter deals mainly with events comparatively insignificant, such, for instance, as the sort of meal which one would take in the course of a day, the direction of his seat and the like. In such cases the astrologer generally writes out his answers in a bit of paper and folds it up asking the questioner to look into it after the event, for, the course of such minor events of life can be easily altere bdy a previous knowledge. These events of life are the immediate effects of aset of circumstances in which a person has just placed himself, the natural immediate effects of which form matters for the consideration of horary astrology, and do not come within the scope of horoscopy. After a person has begun to apply his axe to a tree, it may not be difficult to predict the direction of its fall, but not before. It would therefore be wrong to conclude from these minor predictions of horary astrology that the minutest events of one's life are preordained and that man has no control over them.

It only remains to say a few words about certain books known as Nadigrandhams. These purport to contain a brief account of the lives of all mankind. It would appear on a superficial consideration of the subject that such books cannot at all exist. That they exist is a fact and the question therefore is how came they to exist—how were they prepared.

The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is in what period of time the planets return to their former positions. This is a question of Arithmetic—a question of the Least Common Multiple of 7 or 8 numbers. These numbers are the

siderial periods of Mercury, Venus, Earth, Mars, Jupiter and Saturn and of the Moon, viz.,

Mercury	...	87·9693	days
Venus	...	224·7008	„
Earth	...	365·2564	„
Mars	...	686·9795	„
Jupiter	...	4332·5848	„
Saturn	...	10759·2200	„
Moon	...	27 ds. 7 hrs.	45 m. 11.5 s.

Now the L. C. M. of the above numbers is the Kalp of the Hindu Astronomy is which 4320000000 siderial years. After which the planets all return to the first point of Aries at the horizon of Lanka—a place on the equator whose longitude is 760 E. from Greenwich. A Kalpa consists of 1000 Chaturyugas. A Chaturyuga consists of 4320000 siderial years, of which Kaliyuga consists of 432000 siderial years.

Dwapara yuga	432000 × 2	=	864000	years.
Treta yuga ...	432000 × 3	=	1296000	„
Krita yuga ...	432000 × 4	=	1728000	„

A Kalpa forms Brahma's day, at the end of which the Mahapralaya commences. Again, the number of Rasi Chakrams or the Zodiacal representations of the positions of the planets is also limited. How? Suppose there was only one planet, say, the Sun. He might occupy any one of the 12 houses; so might Mars and each of the other planets. The 12 places of the Sun combined with the 12 places of Mars will give us 12^2 or 144 different places for the Sun and Mars. These combined with the 12 places of Jupiter will give $12^2 \times 12$ or 12^3 or 1728 places for the three planets, the Sun, Mars and Jupiter. Similarly 4 planets will give 12^4 positions and 5 planets will give 12^5 positions, and so on. Now horoscopy deals

with the positions of the five planets Mercury, Venus, Mars, Jupiter and Saturn, as well as the Sun, the Moon and Rahu (Moon's ascending node). *Of these 8 planets, all, excepting the inferior planets, Mercury and Venus, will give us 12^6 positions. Now the greatest elongation of Mercury from the Sun is about 19°, and that of Venus is about 47°; so that when the Sun occupies a particular sign, Mercury will occupy either that sign or the sign next after it or next before it; similarly Venus will be either in the house occupied by the Sun or in one of the two signs next after it or next before it. In other words, the number already obtained will have to be increased threefold on account of Mercury and fivefold on account of Venus. The number then is $12^6 \times 3 \times 5$. Combine with this the 12 Lagnas. The total number of Rasi Chakrams therefore is $12^6 \times 3 \times 5 \times 12 = 12^7 \times 15 = 537477120$. So that while the limit of time is 432,0000000 siderial years, the limit of Rasi Chakrams during that period is 537477120. These figures have been stated simply with the object of dispelling certain wrong notions that the number of horoscopic Rasi Chakrams is infinite and that the changes go on for an infinite period of time. On the other hand, it would be wrong to suppose that the scope of a Nadigrandham extends to the period of a Kalpa or that it treats of so many chakrams. The chakrams themselves cannot be so many in reality, the number given above expresses the possible number of positions in which the planets can be *conceived* to be placed in the 12 signs of the Zodiac *algebraically*. But they cannot assume all these positions, for this simple reason, that they have motions of their own and can only come to particular positions subject to such motions. Again, of 537477120 horoscopic Rasi Chakrams,

* Uranus, Neptune and other telescopic planets are not supposed to exercise any appreciable influence over human affairs.

reduced, as just pointed out, a very large number refer to animals and plants, (vide Ch. 3 on Animal and Vegetable horoscopy). Again, it does not appear that the Nadigrandhams treat of any period of time other than the present *Kaliyuga*, and it is probable that those human chakrams that pointed to births in other yugas have been rejected. Now a number of horoscopes, though agreeing in the broad Zodiacal divisions of the planetary places, might show great differences where the divisions are more minute; as the Navamsa, Trimsamsa, Hora, Drekkana, Dvadasamsa and the like divisions, and it might be asked whether the Nadigrandhams recognize these divisions, and if not, on what basis these grandhams are built.

The 360 degrees of the ecliptic are divided into 12 equal parts of 30 degrees each, and each division is known as a sign of the Zodiac. Each sign, for purposes of Nadigrandhams is divided into 150 parts known as *amsas*, and these amsas have particular names assigned to them, such as *Vasudha*, *Vyshnavi*, *Brahmi*, *Kala Kuta*, *Ahi*, *Sankari*, and so forth. A degree of the ecliptic contains 5 such parts, and each part is divided into two halves known as Poorvabhaga and Uttarabhaga, *i. e.*, the first half and the second half. For each half the Nadigrandham contains a life, and this half represents in space 6 minutes, and in time a Vighatika or 24 seconds. So that the number of horoscopes treated of in Nadigrandhams as regards the *amsas* is 3,600. Now the first volume of Dhruvanadi gives a brief account of the lives of persons for the many *amsas* already referred to. The sketch is quite independent of the position of the planets and holds true with some slight alterations from planetary influences. The points treated of refer to the material points of one's life. Now in the case of human horoscopy there is a law connecting the *amsas* with the positions of the planets. I long suspected that such a law

of connection must exist. For otherwise it would not be possible to describe correctly the positions of the planets several thousand years hence and for such long ages. I examined the pages of the volume already referred to, and found the author writing in one place as follows :—

"We shall now proceed to state the method of discovering the places of the planets for the several amsas for human births." A thrill of joy ran through me which was soon followed by bitter disappointment. For the next cadjan leaf which ought to have contained the information wanted was missing! Some person, evidently seeing the importance of the information, must have carried away the leaf of the book I examined. Our readers are requested to examine other copies of the 1st volume of the Dhruvanadi.

The author of a Nadigrandham takes up an amsam and jots down the positions or the several sets of positions of the planets, taking into consideration especially their Zodiacal divisions, and by slightly altering, or adding to, the brief sketch above referred to, for the amsas, finishes his account of a life. The author says that he treats only of about 30 or 40 important points in each life. Now under one of these accounts a number of persons will fall whose lives will show differences of a more minute nature which the Nadigrandham does not take into account. The Nadigrandhams therefore are only very brief sketches of human lives. A really learned astrologer can write out an account of a man's life 10 or 20 times the length of the sketch in a Nadigrandham.

This perhaps is the proper place for a few words regarding a common complaint on the part of persons who have consulted the Nadigrandhams, that these books are under a curse, that they correctly describe the past events of a

person's life and err regarding the future events. The fault is not that of the Grandham; it certainly would not be possible for the author to ascertain before-hand at what period of one's life the book would be consulted, and then to give a correct account of such life till that period of time, and then (for such an able astrologer) purposely to err. The fact is that, as already explained, the position of the planets as shewn in the horoscopes do not agree with any given in the Nadigrandhams. The possessor of a Nadigrandham examines a number of horoscopes in which the planetary positions very nearly approach those shewn by the horoscopes presented to him. The nearer the astrologer approaches the correct horoscope, the more numerous will be the points of agreement between the life suspected as the correct life and the actual life of the person. Now, if while the astrologer reads out from his book, the person consulting it meets with any past events of his life not tallying with the statements of the book, the pages are set aside and other pages examined. But if no discrepancy is noticed, the person comes hastily to the conclusion that the life picked out is his and goes home satisfied, with a copy of it. In such cases, the chances of disappointment are more numerous than those of success. The best plan would be, for a person who wishes to consult the Nadigrandhams, to have his horoscope prepared with the help of the correct modern tables and the correct ayanamsa.*

As regards the first astrological work taken up for translation, viz., the Brihat Jataka of Varaha Mihira, it is

*This work can be done at this office for any person who would let us know the time and place of his birth for a fee of Rs. 3. But we cannot undertake to refer to any Nadigrandham as we have no such work with us.

generally considered as one of the best works on the science. The author himself says of it as follows:

होरातन्त्रमहार्णवप्रतरणेभग्नोद्यमानामहं ।
स्वल्पंवृत्तविचित्रमर्थबहुलंशास्त्रप्लवंप्रारभे ॥

"For the benefit of those of broken attempts to cross the ocean of horoscopy, I construct this little boat consisting of a variety of metres with a multiplicity of meanings." Most of the stanzas are purposely intended to convey several meanings. Four commentaries have accordingly sprung up. The well known one is that of Bhatta Utpala; another is known as Subodhini; both of these are now with me; a third commentary is known as Mudraksari, in which it is said that most of the stanzas are interpreted arithmetically—the letters all standing for so many figures and the figures representing the 27 asterisms, the 12 signs, the 9 planets, and so forth. The fourth commentary is known as Sreepateeyam.

The author has written a smaller work on astrology known as Laghu Jataka. Hence the present work is styled the Brihat Jataka. Jataka or horoscopy is one of the three sections of Jyotis-Sastra; and the author has treated of all the three branches. The other two branches are Samhita and Astronomy. Varaha Mihira's work on the former, known as the Brihat Samhita, is now being translated by me, and his astronomical work is known as Panchasindhantika. It was long supposed to have been lost. Fortunately two copies of this rare work were recently discovered, and they were purchased by the Bombay Government. M. Thibaut, Phil. Dr. is now preparing an edition and an English translation of the same, assisted by Pundit Suddhakara. Varaha Mihira has also written a work known as Yogayatra. A manuscript copy of this work is with Dr. Kerne, now in Leydon, Holland.

I have deemed it advisable to explain and retain the use of a number of Sanscrit terms for the convenience of the natives of this country, who must be more familiar with them than with their English equivalents where such exist. It may be well to state here some of the subjects treated of in the work now taken up for translation. The book contains 28 chapters. The first two chapters relate to definitions of astrological terms and to elementary principles, The third relates to animal and vegetable horoscopy. The fourth treats of the determinatiom of the nature of issue—their physical peculiarities, fortunes, &c., from the planetary positions at the time of conception. A chapter is devoted to the determination of the description of the place of birth and the other incidents connected with the time of birth from planetary positions with a view to the correct ascertainment of the Lagna. The next chapter treats of early death—Balarishta, and the next is devoted to the determination of the length of life of a native—Jataki. A chapter is devoted to the particular avocations of men and to their sources of wealth. Then follow several important chapters on Raja and other Yogas. The chapter on Pravrijya yoga determines under what planetary aspects a native will turn out an ascetic. The chapter headed Anishtadhyaya contains a number of malevolent planetary positions, each connected with some evil of human life. A chapter is devoted to women. This is followed by a chapter which describes the particular manner in which a person meets with his death and the nature of his future life. In the next chapter the author lays down rules for the determination of the horoscope of a person ignorant of his time of birth. The above is not a complete list, and it would be wrong to judge of the interesting nature of the contents of each chapter from the brief account given above.

The appendix to the translation will contain numerous

tables and diagrams relating to the construction of horoscopes and to the ascertainment of the local time by the sun-dial, by the shadow, and, at night, by the transit of the stars over the meridian. We will also state rules for the construction of the plane of meridian by means of fine threads for purposes of observation. The appendix will also contain a few tables, for the calculation of the lengths of the Dasas and Bhukties.

We may conclude this Introduction with the words of Zadkiel and " advise those who value truth to spend a few days in examining the principles laid down in this work and applying them to their own individual cases before they join the herd of the learned and the unlearned in pledging their words to a false assertion, viz., that Astrology is an unfounded science."

N. C.

MADURA, 2nd *June* 1885.

The following list of Astrological terms defined in the first two chapters and arranged alphabetically with the stanzas given opposite to each is published for convenience of reference.

M.

N.

P.

THE
BRIH T J TAKA
OF
VARAHA MIHIRA.

CHAPTER I.

Definitions and Elementary Principles (Zodiacal.)

1. May the Sun give us speech, who by his light illumines the Moon,(*a*) who is the path of those who have no rebirth, who is the Atma of those who know the Atma, who is the Deva worshipped in sacrificial rites, who is the Lord of the Devas and of the Lights of the sky, who is the Author of the origin, growth and annihilation of the worlds, who is sung in the Vedas in various ways, who is possessed of many rays and who forms the Lamp of the three worlds.

NOTES.

(*a*) In connection with this we would draw the attention of the reader to what the author says on the subject of the Moon receiving light from the Sun in Stanza 2 of Chapter IV of his Brihat Sambhita, which runs as follows;

"The rays of the Sun falling on the watery Moon remove the darkness of the night (on Earth) just in the same way as light reflected from a mirror (placed in the Sun) removes the darkness (from) within a room."

And in the Vedas we find the (visible) Moon briefly defined as follows:

"Surya rasmischandramah."
The Moon is the rays of the Sun.

2. Though various well written works on Astrology(*a*) the productions of able men—exist for the enlightenment of intelligent students (of horoscopy), I begin to construct (this) small boat (consisting) of stanzas (written) in various metres and of several meanings for (the benefit of) persons of broken attempts to cross the vast ocean of horoscopy.

NOTES.

(*a*) Such works as those of Parasara, Garga, Badarayana, Satyacharya and others.

3. According to some, the word *hora* is a corruption of the word *Ahoratri*, the first and last letters (syllables) being dropped. The science (of horoscopy) treats of the effects of the good and bad deeds (karma) of men in their previous births.

4. The (twelve) signs of the Zodiac, commencing with the first point of Aries and of (the asterism of) Aswani, and consisting, each, of nine stellar quarters and forming a circle, are respectively the head, face, breast, heart, belly, navel, abdomen, genital organ, two thighs, two knees, two ankles and the two feet of Kalapurusha. (The terms) Rasi, Kshetra, Graha, Riksha, Bham, Bhavana, are synonymous terms.

NOTES.

The following table will be useful for purposes of ready reference:—

Rasi.	*Sign.*	*Part of body.*
Mesha	... Aries	... Head
Vrishabha	... Taurus	... Face
Mithuna	... Gemini	... Breast
Kataka	... Cancer	... Heart
Simha	... Leo	... Belly
Kanya	... Virgo	... Navel
Tula	... Libra	... Abdomen
Vrischika	... Scorpio	... Genital organ
Dhanus	... Sagittari	... Two thighs
Makara	... Capricorn	... Two knees
Kumbha	... Aquarius	... Two ankles
Meena	... Pisces	... Two feet

The twenty-seven asterisms are :—

Aswini ...	... β Arietis
Bharani ...	... 35 Arietis, and Musca
Krittika ...	... η Tauri, Alcyone
Rohini ...	... α Tauri, Aldebaran
Mrigasirsha ...	... λ Orionis
Ardra ...	... α Orionis
Punarvasu ...	... β Gemini Pollux
Pushya ...	... δ Cancri
Ashlesha ...	... ε Hydrae
Magha ...	... α Leonis, Regulas
P. Phalguni ...	... δ Leonis
U. Phalguni ...	... β Leonis
Hasta ...	... δ Corvi
Chitra ...	... α VirginisSpica
Swati ...	... α Bootis, Arcturus
Visakha ...	... ι Librae
Anuradha ...	... δ Scorpionis
Jyeshta ...	... α Scorpionis, Aritares
Mula ...	... λ Scorpionis
P. Ashadha ...	... δ Sagittarii
U. Ashadha ...	... ρ Sagittarii
Sravana ...	... α Aquilae, Atair
Sravishta ...	... β Delphini
Staabhishak ...	... λ Aquarii
P. Bhadrapada ...	... σ Pegasi
U. Bhadrapada ...	... γ P gasi and Andremedae
Revati ...	... ζ Piscium

These asterisms or lunar mansions are divided each into four equal parts known as Nakshatrapadas. There

are therefore 108 such parts in the ecliptic, and each sign contains nine such parts or $2\frac{1}{4}$ stellar divisions The first asterism, Aswini, commences at the first point of Aries, which is the star Revati, about 20° to the east of the Vernal Equinox—(Vide Introduction), so that the second quarter of the asterism of Krittika commences the first point of Taurus. The third quarter of the asterism of Mrigasirsha commences the first point of Gemini, and the fourth quarter of the asterism of Punarvasu commences the first point of Cancer, and so on.

Each of the terms Rasi, Kshetra, Graha, &c., means a sign of the Zodiac, which is a twelfth part of the heavens or 30° of the ecliptic.

5. Sign Pisces is of the shape of(*a*) two fish; sign Aquarius is of the shape of a man with a (water) pot; sign Gemini is of the shape of a man and woman, (the former) with a stick and (the latter) with a lyre, both seated in one seat; sign Sagittari is of the shape of a man who in his lower parts is a horse; sign Capricorn is of the shape of a crocodile with the face of a deer; sign Libra is of the shape of a person with scales (in his hand); and (sign Virgo is of the shape of) a virgin in a boat with crops (in one hand) and a light (in the other). The other signs resemble in shape(*b*) the different creatures denotted by their names. The dwelling places of the several signs are places appropriate to the several creatures.

NOTES.

(*a*) Sign Pisces is of the shape of two fish lying side by side, the head of the one being near the tail of the other.

(*b*) That is, Aries (Mesha) is of the shape of a ram: Taurus (Vrishabha), of the shape of a bull; Cancer (Kata-.

ka), of the shape of a crab: Leo (Simha), of the shape of a lion; and Scorpio (Vrischika), of the shape of a scorpion.

This stanza as well as stanza 4 are chiefly useful in questions connected with horary astrology—in the discovery of stolen property and the like.

6. Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the Signs, and of the Navamsas and Dwadasamsas; and the several signs (of the Zodiac beginning from Aries) commence respectively with the Navamsas of Mesha, Makara, Tula and Kataka.

NOTES.

Six modes of division of the ecliptic (360°) for horoscopic purposes known as the Shadvarga are mentioned (vide stanza 9). These are Rasi (sign) in which the ecliptic is divided into 12 equal parts of 30° each; (vide stanza 4). Hora in which each sign is divided into two equal parts of 15° each (vide stanzas 9 and 11). Drekkana in which a sign is divided into three equal parts of 10° each (vide stanzas 11 and 12); Navamsa in which a sign is divided into nine equal parts of 3° 20' each; Dwadasamsa, in which a sign is divided into twelve equal parts of 2° 30' each; and Trimsamsa, in which a sign is divided into thirty equal parts of a degree each (vide stanza 7). The Navamsas: each sign being divided into 9 equal parts and there being 12 such signs, there are in all 12×9 or 108 such divisions in the ecliptic. We have already (vide stanza 4) seen that the ecliptic contains 27×4 or 108 stellar quarters or Nakshatrapadas; it follows therefore that a Navamsa is a Nakshatrapada, that is one-fourth of a lunar mansion. The 108 Navamsas beginning from the first point of Aries bear the same names as the twelve signs of the Zodiac counted over and over again: the first Navamsa of Mesha is Mesha itself; that of Vrisbabha is Makara; that of Mithuna is Tula; and that of Kataka is Kataka itself. The same order holds for the 4 signs from Simha to Vrischika and for the 4 from Dhanus to Meena. In other words the four sets of Trikona or triangular signs begin with the same Navamsas: that is the Trikona signs of

Mesha, Simha, Dhanus begin with the Navamsa of Mesha.
Vrishabha, Kanya, Makara begin with the Navamsa of Makara.
Mithuna, Tula, Kumbha begin with the Navamsa of Tula; and
Karki, Vrischika, Meena begin with the Nawamsa of Kataka.

The Dwadasamsas: The twelve parts into which each sign is divided bear the same names as those of the signs of the Zodiac. The name of the first Dwadasamsa of a particular sign is the name of the sign itself. So that the 12 Dwadasamsas of Mesha are Mesha, Vrishabha, Mithuna, &c., ending with Meena. Those of Vrishabha are Vrishabha, Mithuna, Kataka, &c., ending with Mesha. Those of Mithuna are Mithuna, Kataka, Simha, &c., ending with Vrishabha and so on.

The lords of the Navamsas and Dwadasamsas are the same as the lords of the Rasis (signs). These are mentioned in the text in the order of the signs. It will be found that the Sun and Moon have each a house, while the other planets have each two houses. These houses are known as Swakshetras: Thus

Mars is the lord of Mesha and Vrischika.

Venus is the lord of Vrishabha and Tula.

Mercury is the lord of Mithuna and Kannya.

Jupiter is the lord of Meena and Dhanus.

Saturn is the lord of Kumbha and Makara.

The Moon is the lord of Kataka, and the Sun is the lord of Simha.

There are several modes of constructing a figure of the heavens. The one used in Southern India is the one recommended by Jaimuni—the author of Astrological Ahporisms. It is given below, and the reader is referred to the appendix for diagrams relating to the several modes of division of the ecliptic referred to above.

Meena, Jupiter.	Mesha, Mars.	Vrishabha Venus.	Mithuna Mercury.
Kumbha, Saturn	RASI CHAKRA.		Kataka, Moon.
Makara, Saturn.			Simha, Sun.
Dhanus, Jupiter.	Vrischika, Mars.	Tula, Venus.	Kanya, Mercury.

7. Five, five, eight, seven and five parts (degrees) are respectively those of Mars, Saturn, Jupiter, Mercury, and Venus, in the odd signs. In the even signs their order is reversed. The ends (last Navamsas) of Kataka, Vrischika and Meena are known as Riksha sandhis.

NOTES.

This stanza defines Trimsamsas, and their lords. As already observed Trimsamsa is division of each sign into thirty equal parts, each part being a degree. The odd signs are Mesha, Mithuna, Simha, Tula, Dhanus and Kumbha, The even signs are Vrishabha, Kataka, Kannya, Vrischika, Makara and Meena.

In the odd signs the first five degrees are the Trimsamas of Mars; the next five are those of Saturn; the next eight are those of Jupiter; the next seven are those of Mercury; and the last five are those of Venus. In the even signs the first five are those of Venus; the next seven are those of Mercury; the next eight are those of Jupiter; the next five are those of Saturn; and the last five are those of Mars. The Trimsamsa division is used by the author in his Chapter relating to the horoscopy of women.

8. The terms Kriya, Tavuri, Jituma, Kulira, Leya, Pathona, Juka, Kourpi, Toukshika, Akokera, Hridroga and Antyabha (are other names for the signs of the Zodiac).

NOTES.

All the above names, excepting Kulira and Antyabha are evidently Greek terms—a circumstance clearly indicating that the intercourse between the learned men of India and Hellan was more than superficial.

9. A planet is said to be in its *Varga* if it be in its Drekana, Hora, Navamsa, Trimsamsa, Dwadasamsa and Kshetra. The term Hora means both the rising sign and one half of a sign of the Zodiac.

NOTES.

These terms have already been explained (vide stanza 6).

The term Kshetra means a house or a sign. For the Names and Lords of the Hora divisions of a sign vide Stanza 11.

10. The signs Aries, Taurus, Gemini, Cancer, Sagittari and Capricorn are known as the night signs;(*a*) and, with the exception of Gemini, they rise with their feet(*b*). The

other signs rise with their heads(*c*) and are powerful by day(*d*). The two fish rise by both (head and foot)(*e*).

NOTES.

(*a*) Therefore the day signs are Leo, Virgo, Libra, Scorpio, Aquarius and Pisces.

(*b*) Signs that rise by their feet are known as Prishtodaya Rasis and these are Aries, Taurus, Cancer, Sagittari and Capricorn.

(*c*) Signs that rise by their heads are known as Sirodaya Rasis, and these are Gemini, Leo, Virgo. Libra, Scorpio and Aqnarius.

(*d*) Therefore the Prishtodaya signs are powerful at night.

(*e*) For the shape of the sign Pisces vide Stanza 5.

11. The signs (from Aries) are (by turns) malefic and benefic, masculine and feminine (*a*) and movable, fixed and both (movable and fixed)(*b*). The signs Aries, Taurus, Gemini and Cancer with their triangular signs denote each respectively the East, South, West and North(*c*). The two horas of the odd signs are respectively the Solar and Lunar horas, and the two of the even signs are respectivly the Lnnar and Solar horas. The lords of the Drekkanas,(*d*)(of a particular sign) are respectively the lords of that sign, the 5th sign and the 9th sign.

NOTES.

(*a*) In other words the odd signs are all malefic and masculine, and the even signs are all benefic and feminine.

(*b*) Aries, Cancer, Libra and Capricorn are movable signs.

Taurus, Leo, Scorpio anh Aquairus are fixed signs.

Gemini, Virgo, Sagittari and Pisces are both (movable and fixed) and are also known as common signs.

(c) The signs Aries, Leo and Sagittari are known as the Eastern signs.

Tarus, Virgo and Capricorn are Southern signs.

Gemini, Libra and Aquarius are Western signs.

Cancer, Scorpio and Pisces are Northern signs.

(d) For example: The lords of the three Drekkanas of Leo are respectively the Sun (lord of Leo), Jupiter (lord of Sagittari the 5th house) and Mars (lord of Aries the 9th house).

12. According to some(a) the lords of the two horas of a sign are respectively the lords of the sign and of the 11th sign(b); and the lords of the three Drekkanas of a sign are respectively the lords of the sign, the 12th sign and the 11th sign(c) from it.

NOTES.

(a) That is, according to Garga and men of his school. But the author's opinion is that expressed in stanza 11 in which he is supported by the opinion of Satyacharya.

(b) The lords of the two horas of Sagittari, for instance, are respectively Jupiter (lord of Sagittari) and Venus (the lord of Libra the 11th house

(c) The lords of the three Drekkanas of Sagittari, for instance, are respectively Jupiter (lord of sagittari), Mars (lord of Scorpio the 12th house) and Venus (lord of Libra the 11th house).

13. The Signs Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are respectively the Uccha (exaltation) signs of the Sun and other planets. The 10th, 3rd, 28th, 15th, 5th, 27th, and 20th are the degrees of main exaltation of the several planets. The 7th or

opposite signs are the Neecha (depression) signs; and the degrees of main depression are the same as given above.

NOTES.

A planet in his exaltation sign is considered as exceedingly powerful and one in his depression sign as exceedingly weak. The Sun and Moon are also treated as planets. The Hindu *Astrological* order of the planets is the same as the days of the week. The following table is given for convenience of reference.

Planets.	*Uccha or Exaltation Signs.*	*Neecha or depression Signs.*	*Degree of main Exaltation or Depression.*
Sun.	Aries.	Libra.	10
Moon.	Taurus.	Scorpio.	3
Mars.	Capricorn.	Cancer.	28
Mercury.	Virgo.	Pisces.	15
Jupiter.	Cancer.	Capricorn.	5
Venus.	Pisces.	Virgo.	27
Saturn.	Libra.	Aries.	20

14. In the movable and other signs (*a*), the first, the central and the last Navamsas are known as Vargottama positions. Planets in such positions will produce good effects. The signs Leo, Taurus, Aries, Virgo, Sagittari, Libra, and Aquarius are known as the Moolatrikona houses of the planets respectively.(*b*)

NOTES.

(*a*) The Vargottama places are: The first Navamsas of the 4 movable signs Aries, Cancer, Libra, and Capricorn.

eTh 5th Navamsas of the four fixed signs, Taurus, Leo, Scorpio and Aquarius.

The 9th Navamsas of the four movable and fixed signs Gemini, Virgo, Sagittari and Pisces.

These Navamsas will be found to bear the same names as the signs themselves. For example: the first Navamsa of Aries is Aries; the first of Cancer is Cancer, and so forth.

The fifth Navamsa of Taurus is Taurus; of Leo is Leo and so forth.

The ninth Navamsa of Gemini is Gemini, of Virgo is Virgo, and so forth.

(*b*) The following list contains the Moola Trikona, signs of the planets:

Planets.	*Moola Trikona signs.*
Sun.	Leo.
Moon.	Taurus,
Mars.	Aries.
Mercury.	Virgo.
Jupiter.	Sagittari,
Venus,	Libra.
Saturn.	Aquarius.

15. The significations of the 12 houses from the rising sign (ascendant) are respectively (a native's) body, family, brothers, relations, sons, enemies, wife, death, deed of virtue, avocation, gain and loss (*a*). The 3rd, 6th, 10th and 11th houses from the ascendant are known as the *Upachaya* (improving) signs, but not so according to some.(*b*)

NOTES.

(*a*) The following is a list of significations of the several houses of the Zodiac from the ascendant.

Ascendant or
1st house....Body, fame. limbs.
2nd ,, ...Family, wealth, eyes, speech truthfulness.
3rd ,, ...Brothers, bravery, meals:

4th „ ...Relations, education, mother, cows, dwelling place, carriage, comfort.
5th „ ...Sons, intelligence, previous karma.
6th „ ...Enemies, kinsmen, diseases.
7th „ ...Wife, generosity, respect.
8th „ ...Death, duration of life.
9th „ ...Deeds of virtue, father, medicine.
10th „ ...Avocation, knowledge, clothes.
11th „ ...Gain, earning.
12th „ ...Loss, bad deeds, travels.

(*b*) Garga and astrologers of his school are of opinion that the 3rd. 6th, 10th and 11th houses cease to be Upachaya places if malefic planets or planets which are unfriendly to the lords of these 4 houses should either occupy such houses or aspect the same. But the author does not agree with Garga and he is supported in his views by Satyacharya and by Yavaneswara.

16. The twelve signs of the Zodiac beginning from the ascendant are known technically as the signs of (1) Kalpa (power), (2) Sva (wealth), (3) Vikrama (prowess), (4) Graha (dwelling place), (5) Pratibha (intelligence), (6) Kshata (wound), (7) Manmatha (desire), (8) Randhra, (9) Guru (father or preceptor), (10) Mana (respectability), (11) Bhava (acquisition), (12) Vyaya (loss). The 4th and 8th houses are known as Chaturasra signs. The 7th house is known as *Dyuna* and the 10th house is known as Ajna.

NOTES.

A number of astrological terms are defined in this stanza.

17. The 1st, 4th, 7th and 10th houses are known as Kantaka or Kendra or Chatushtaya houses (quadrants or

angles). If these four houses should happen to be biped, aquatic, centiped and quadruped respectively, they then possess strength.

NOTES.

The biped signs are: Gemini, Libra, Virgo, the first half of Sagittari and Aquarius.

The aquatic signs are: Cancer, the ~~first~~ last half of Capricorn, and Pisces.

The only centiped sign is Scorpio.

The quadruped signs are Aries, Taurus, Leo, the second half of Sagittari and " of Capricorn. the 1st half

18. The houses next to the angles are known as Panaphara houses and those next to them are known as Apoklima houses. The 4th house is known as Hibuka, Ambu, Sukha and Vesma. The 7th house is known as Jamitra. The 5th house is known as Trikona. The 10th house is known as Meshoorana and Karma.

NOTES.

Panaphara and Apoklima are Greek terms.

The Panaphara houses are the 2nd, 5th, 8th and 11th houses.

The Apoklima houses are the 3rd, 6th, 9th and 12th houses.

19. If the lord of the ascendant or Jupiter or Mercury should either occupy it or aspect it, the ascendant (Lagna) would become powerful and not by other planets. The Kendra signs are naturally powerful (*a*) The biped signs are powerful during the day, the quadruped signs at night, and the centiped signs at sunrise and at sunset. The Mana (measurement) (*b*) of the first six signs from Aries are 20, 24, 28, 32, 36, and 40 respectively; and those

of the next six signs are 40, 36, 32, 28, 24, and 20 respectively. The 3rd house is known as Duschikya. The 9th as Tapas and Tritrikona.

NOTES.

(*a*) It therefore follows that Panaphara houses are less powerful than the Kendras, and Apoklima houses are the weakest houses of all.

(*b*) This is used in stanza 23, Ch. V.

20. The twelve signs beginning from Aries are respectively (Aries) red, (Taurus) white, (Gemini)of the color of the parrot, (Cancer), of the color of Patali (trumpet flower), (Leo) black white, (Virgo) variegated in color, (Libra) black, (Scorpio) of gold color, (Sagittari) of the color of the husk of paddy, (Capricorn) white red, (Aquarius) of the color of Mongoose, and (Pisces) of the color of fish. The signs are known as Plava (depressed) in the direction of their lords. The 2nd house to that occupied by the Sun is known as Vesi.

NOTES.

(*a*) For the use of this vide stanza 21, Ch. V.

CHAPTER II.

Definitions and Elementary principles continued.—(Planetary)

1. To the Kalapurusha, the Sun is the soul, the Moon is the mind, Mars is strength, Mercury is speech, Jupiter is knowledge and health, Venus is desire, and Saturn is sorrow. Of the planets the Sun and Moon are kings, Mars is General, Mercury is the first prince, Jupiter and Venus are un sellors and Saturn is servant.

2. Heli is the Sun; Seetharasmi is the Moon; Hemna, Vit, Gna, Bodhana and Induputra (Son of Moon) are the names of Mercury; Ara, Vakra, Kruradrik, Avaneya (son of Earth) are the names of Mars; Kona, Manda, Suryaputra (son of the Sun) and Asita (the black planet) are the names of Saturn.

3. Jeeva, Angirasa, Suraguru (the preceptor of the Devas), Vachasampati, Ijya are the names of Jupiter; Sukra, Bhrigu, Bhrigusuta, Sita (the white planet), Asphujit, are the names of Venus; Tama (darkness), Agu and Asura are the names of Rahu (the Moon's ascending node); Sikhi is the name of Ketu (the Moon's descending node). Terms synonymous with the above should also be accepted (as the names of the several planets).

4. The Sun is of a red and dark-brown color; the Moon is white; Mars is not of a tall figure, and is both red and white; Mercury is green like the color of the bent grass; Jupiter is yellow like molten gold; Venus is neither very white nor very black, and Saturn is black.

NOTES.

The color of a person will be that of the planet most powerful at the time of his birth.

5. The Sun presides over copper color; the Moon over white color; Mars over red color; Mercury over green color; Jupiter over yellow color; Venus over a mixture of various colors; and Saturn over black color. (*a*)

The Sun is Agni; the Moon is Varuna; Mars is Subbramania; Mercury is Vishnu; Jupiter is Indra; Venus is Indrani (Indra's wife); and Saturn is Brahma (*b*).

The Sun presides over east; Venus, south-east; Mars south; Rahu south-west; Saturn west; the Moon north-west; Mercury north; Jupiter north-east. (*c*)

The waning Moon, the Sun, Mars, Saturn and Mercury when in conjunction with any of these are malefic planets (*d*).

NOTES.

(*a*) These are useful in ascertaining the color of stolen articles and in determining the color of the flowers to be used in the worship of the planets.

(*b*) From the powerful planet at the time of one's birth, it can be ascertained which particular Deva a person would worship.

(*c*) These are useful in determining the position of the entrance of the delivery room of a woman and in discovering the direction of escape of thieves.

(*d*) Jupiter, Venus and Mercury when in conjunction with either of these, are benefic planets.

6. Mercury and Saturn are hermaphrodite planets (*a*); the Moon and Venus are female planets, and the rest (*b*) are male planets. Mars is fire; Mercury is earth; Jupiter is akas (ether); Venus is water; and Saturn is air.(*c*)

NOTES.

(*a*) Mercury is female hermaphrodite and Saturn is male hermaphrodite.

(*b*) That is, the Sun, Mars and Jupiter are male planets.

(*c*) Also the Sun is fire and the Moon water.

7. Venus and Jupiter are Brahmins; Mars and the Sun are Kshatriyas; the Moon is a Vysya; Mercury is a Sudra; and Saturn is a Chandala.

The Moon, the Sun and Jupiter are of Satwaguna (good temper); Mercury and Venus are of Rajoguna (passionate temper): Mars and Saturn are of Tamoguna (dark temper)

8. The Sun has somewhat yellow eyes, is of the height of the length of the two arms stretched out, of bilious nature and with very little hair on his head.

The Moon has a thin and a round body, is of an exceedingly windy and phlegmatic nature, is learned and has a soft voice and beautiful eyes.

9. Mars has sharp and cruel eyes and a young body, is generous, of bilious nature, of unsteady mind, and has a narrow middle.

Mercury has an impediment in his speech, is fond of joke, and is of a bilious, windy and phlegmatic nature.

10. Jupiter has a big body, (*a*) yellow hairs and eyes, high intellectual powers, and a phlegmatic nature.

Venus leads a comfortable life, has a beautiful body, fair eyes, a windy and phlegmatic nature, and black curling hairs.

NOTES.

(*a*) Jupiter is the biggest of all planets, and the ancient Hindus were aware of it centuries ago.

11. Saturn is lazy, has eyes of gold color, a thin and tall body, large teeth, stiff hair, and is of a windy nature.

Saturn is strong in muscles, the Sun in bones, the Moon in blood, Mercury in skin, Venus in semen, Jupiter in flesh, and Mars in the marrow of the bones.

12. The Sun presides over the place of worship; the Moon over wells; Mars over the fire place; Mercury over play grounds; Jupiter over the store room; Venus over bed room, and Saturn over places where swoopings are gathered.

The garment of the Sun is of thick thread; that of the Moon is new; that of Mars is partly burnt; that of

Mercury is wet; that of Jupiter is somewhat used that of Venus is strong; and that of Saturn is torn.

The Sun presides over copper; the Moon over gems; Mars over gold; Mercury over brass; Jupiter over silver;(*a*) Venus over pearls; and Saturn over iron.

When either Saturn is in the ascendant or when his Drekkana is rising, the season denoted is Sisira—January and February.

When either Venus is in the ascendant, or when his Drekkana is rising, the season denoted is Vasantha (Spring) —March and April.

Similarly in the case of the Sun or Mars, the season denoted is Greeshma (Summer)—May and June. In the case of the Moon, the season is Varsha (Winter)—July, and August. In the case of Mercury stheeason is Sarat—September and October. And in the case of Jupiter the season is Hemanta—November and December.

NOTES.

(*a*) When Jupiter is in his house, He presides over gold,

13. All the planets aspect the 3rd and 10th houses with a quarter sight, the 5th and 9th houses with half a sight, the 4th and 8th houses with three-quarters of a sight, and the 7th house with a full sight; but Saturn aspects the 3rd and 10th houses with a full sight; Jupiter aspects the 5th and 9th houses with a full sight, and Mars aspects the 4th and 8th houses with a full sight.

NOTES.

Suppose A to be a point in the ecliptic occupied by an aspecting planet; divide the ecliptic into 12 equal parts of 30° each, beginning from A. So that the 12 points of division will be those respectively marked by A, 30°, 60 , 90° 120°, 150°, 180°, 210°, 240°, 270°, 300°, and 330°, and

for purposes of planetary aspects, these points are respecttively the middle points of the 1st, 2nd, 3rd. 4th, &c. to 12 houses. So that a planet at A aspects with a quarter sight the middle points of the 3rd and 10th houses, *i. e.*, the points marked 60° and 270° respectively; similary it aspects with a half sight points marked 120° and 240° with three-quarters of a sight points marked 90° and 210°; and with a full sight point marked 180°. The degree of aspects for other places must be determined by proportion or rule of three, from the degree of aspects of the next points before and behind. As regards the special aspects of Saturn, Jupiter and Mars, a similar course should be adopted. But if one planet aspects another planet, then subtract the longitude of the former from that of the latter, *i. e.*, take the distance between the two planets in degree and calculate the degree of aspect as stated above.

14. The Sun indicates six months; the Moon two Ghatikas or forty-eight minutes; Mars a day; Mercury two months; Jupiter a month; Venus a fortnight; and Saturn a year.

The Sun presides over pungent flavor; the Moon over salt flavor; Mars over acerbity; Mercury over mixed flavor; Jupiter over sweetness; Venus over sourness; and Saturn over bitterness.

15. According to some Jupiter is the friend of the Sun; Jupiter and Mercury are the friends of the Moon; Venus and Mercury are the friends of Mars. The Moon, Mars, Jupiter, Venus and Saturn are the friends of Mercury. The Sun, the Moon, Mercury, Venus and Saturn, are the friends of Jupiter. Mars, Mercury, Jupiter and Saturn are the friends of Venus. Mercury, Jupiter and Venus are the friends of Saturn(*a*). But according to Satyacharya a planet's friends are the lords of the 2nd 12th, 5th, 9th, 8th, and 4th houses from his Moolatrikona

sign as well as the lord of the exaltation sign of such planet, provided they do not conflict with the lords of the remaining houses.(*b*).

NOTES.

(*a*) The other planets are the enemies.

(*b*) The same may be expressed otherwise: the lords of the remaining houses are the *foes* of a planet, provided they do not conflict with the lords of the seven houses described above. Putting the two together we get the following results:

(1). Those lords of the seven houses who may not at the same time be the lords of the remaining houses are the friends of the particular planet.

(2) Those lords of the latter houses who may not at the same time be the lords of the former houses are the foes of the particular planet.

(3) And those who may be the lords of both are neither the friends nor the foes of the particular planet.

Following the above rule, the author himself gives for each planet, his friends, foes, and neutrals in the following two stanzas. (Vide note at the end of stanza 17).

16. Saturn and Venus are the enemies of the Sun, Mercury is his neutral, and the rest are his friends.

The Sun and Mercury are the friends of the Moon and the rest are her neutrals.(*a*)

The Sun, the Moon, and Jupiter are the friends of Mars; Mercury is his enemy, and Venus and Saturn are his neutrals.

The Sun and Venus are the friends of Mercury; the Moon is his enemy, and the rest are his neutrals.

17. Mercury and Venus are the enemies of Jupiter; Saturn is his neutral, and the rest are his friends.

Mercury and Saturn are the friends of Venus ; Mars and Jupiter are her neutrals, and the rest are her enemies.

Venus and Mercury are the friends of Saturn ; Jupiter is his neutral, and the rest are his enemies.(*b*)

Thus have I stated over again at length the views of Satyacharya regarding the natural or permanent frienship, enmity and neutrality among planets.

NOTES.

(*a*) The Moon has no enemies.

(*b*) We will now examine how the author arrived at the three results given in the last two stanzas. Take the case of the Sun. His Moolatrikona house is Leo. (Vide stanza 14.) The 2nd, 12th, 5th, 9th, 8th, and 4th houses from Leo are respectively Virgo, Cancer, Sagittari, Aries, Pisces and Scorpio. The exaltation houses of the Sun is Aries. The lords of all these houses are respectively Mercury, the Moon, Jupiter, Mars, Jupiter, Mar and Mars or dropping the repetitions, we get, Mercury, Moon Jupiter and Mars. Of the 7 houses Aries being repeated, we have been dealing with only six houses. The other six houses of the Zodiac are Leo, Libra, Capricorn, Aquarius, Taurus and Gemini. Their lords are respectively the Sun, Venus, Saturn, Saturn. Venus and Mercury, or dropping the repetitions, and also the Sun, we get Venus, Saturn and Mercury. We will compare these with the lords of the former set of houses, viz, Mercury, Moon, Jupiter, and Mars. We find that Mercury is the only planet occuring in both tho lists. It is therefore the Sun's neutral. Venus and Saturn are his enemies, and the Moon, Mars and Jupiter are his friends. And so with the other planets.

18. Planets that *occupy* the 2nd, 12th, 11th, 3rd, 10th and 4th houses from a particular planet are the friends of that planet and the rest are his enemies *for the time.* According to some, the planets that occupy the exaltation

sign of a particular planet are also the friends of that planet. Combining together the three *natural* relations (vide stanzas 16 and 17) with the two relations *for the time* now given, we may determine the five following relations existing between planets: Atimitra (great friend), Mitra (friend), Sama (neutral), Satru (enemy) and Atisatru, (great enemy.)

NOTES.

Stanzas 16 and 17 relate to the three relations of *permanent* friendship, neutrality and enmity. Stanza 18 relates to the two relations of *temporary* friendship and enmity. Combining the two together we get the following results.

Under Stanzas 16 & 17		Under Stanza 18.		Result.
Mitra.	+	Mitra.	=	Atimitra.
Satru.	+	Satru.	=	Atisatru.
Sama.	+	Mitra.	=	Mitra.
Sama.	+	Satru.	=	Satru.
Mitra.	+	Satru.	=	Sama.

19. A planet has *sthanabala* (local or positional strength) when in his exaltation sign,(*a*) friendly sign,(*b*) Drekkana,(*c*) in his Navamsa,(*d*) or in his Kshetra, house.(*e*) Mercury and Jupiter are powerful when in the East(*f*) or rising sign. The Sun and Mars are powerful when on the south or tenth sign. Saturn is powerful when in the West or setting sign, and the Moon and Venus are powerful when in the North or the 4th sign (Patala).

NOTES.

(*a*) vide I. (13).
(*b*) „ II. 16 to 18.
(*c*) „ I. 11 and 12.
(*d*) „ I. 6.
(*e*) „ I. 6.

(*f*) that is: they then possess Dikbala. According to some commentators, Mercury and Jupiter are powerful when in the Eastern triangular signs of Aries, Leo and Sagittari. The Sun and Mars are powerful when in the Southern triangular signs of Taurus, Virgo and Capricorn. Saturn is powerful when in the Western triangular signs of Germini, Libra and Aquarius; and the Moon and Venus are powerful when in the Northern triangular signs of Cancer, Scorpio and Pisces.

20. The Sun and the Moon possess *Cheshtabala* (motional strength) when in any of the six signs from Makara. The other planets possess it when in their retrograde motion or when in conjunction with the Moon (Samagama) or when in their greatest brilliancy or when they happen to be the northern planets in planetary conjunction (Yudha).

21. The Moon, Mars and Saturn possess *Kalabala* (temporal strength) at night; Mercury possesses it both day and night; and the other planets(*a*) possess it by day. The malefic planets possess it during the waning moon (Krishna paksha) and the benefic planets during the waxing moon (Sukla paksha). Also each planet has it in his year, month, day and hour.

Saturn, Mars, Mercury, Jupiter, Venus the Moon and the Sun are each naturally stronger than the immediately preceding planet in the order stated.(*b*)

NOTES.

(*a*) That is, ths Sun, Jupiter, and Venus

(*b*) Such strength is known as *Naisargikabala*.

Before applying the astrological truths contained in the subsequent pages, the reader must consider the strength or weakness of each house, of its Lord, and of the planets

occupying or aspecting such house. For these and various other purposes it will not do to have a mere Rasi Chakra or Navamsa Chakra to represent roughly the planetary positions. The actual longitudes (sphuta) of the planets and of Lagna from Revati should be known.

CHAPTER III.

ON ANIMAL AND VEGETABLE HOROSCOPY.

1. If, at the time of birth (a), the male planets (b) be powerful (c), the benefic planets (d) weak, and one of the hermaphrodite planets (e) either be in one of the Kendras (angles) (f) or aspect the Lagna (ascendant); the creature born will be that indicated by the particular *Dwadasamsa*(g) which the Moon might then occupy (h).

Notes.

(a) Or at the time of query, adds the Commentator.

(b) For the masculine planets, vide II. 6.

(c) For the strength of the planets, vide II. 19,20 & 21.

(d) For the benefic planets, vide II. 5.

(e) For the hermaphrodita planets, vide II. 6.

(f) For the Kendras or angles, vide I. 17.

(g) For *Dwadasamsa,* vide I. 6.

(h) For instance, suppose at the time of birth the Moon occupies the 20° of Leo. As a Dwadasamsa contains 2½ degrees, the 21° of Leo is the ninth Dwadasamsa of Leo. As the names of the Dwadasamsas of Leo begin from Leo, the ninth Dwadasamsa is that of Pisces. The creature born will therefore be a fish.

Besides, the number of the offspring will be that represented by the number of Dwadasamsas passed over by the Moon. Of these the number of odd Dwadasamsa will represent the male issue, and the number of even Dwadasamsas will represent the female issues; the number that will perish immediately after birth will be that of the number of the Dwadasamsas that might be occupied by the malefic planets or that might otherwise become weak.

N.B.—The reader will in future kindly refer to the table of reference published after the Introduction for the meaning of any term.

2. If the malefic planets occupy their Navamsas and be powerful, and if (at the same time) the Lagna (rising sign) be other than human(*a*), the birth will be that of a lower animal as before(*b*).

Notes.

(*a*) The rising should be other than Gemini, Virgo, Libra, the second half of Sagittari and Aquarius.

(*b*) That is, the creature will be that represented by the Dwadasamsa which the Moon might then occupy.

3. In the case of quadrupeds Aries is the head; Taurus, the face and neck; Gemini, the forelegs and shoulders; Cancer, the back; Leo, the breast; Virgo, the sides; Libra, the belly; Scorpio, the anus; Sagittari, the hind legs; Capricorn, the penis or testicle; Aquarius, the buttocks and Pisces, the tail.

Notes.

In the case of birds the wings stand for the forelegs. This stanza will also enable us to ascertain the color or wounds of particular parts of the creature's body.

4. If there be any planet in the rising sign, the color of the creature will be that of the planet itself; if not the color will be that of the planet aspecting the rising sign; and if no planets aspect the rising sign the color will be that of the rising Navamsa. The number and variety of colors will be that of the planets occupying or aspecting the rising sign(*a*). The number of stripes on the back of the creature will be that of the planets occupying the seventh house.

Notes.

(*a*) The color of the powerful planet will predominate.

5. If either a Pakshidrekkana (*a*) or a Charanavamsa (*b*) or a Navamsa of Mercury (*c*) should rise and be occupied by powerful planets, the creature born would be a land bird if the rising Drekkana or Navamsa, be either occupied or aspected by Saturn; and a water bird if it be occupied or aspected by the Moon.

Nt o3

(*a*) These are the second Drekkana or degrees from 11 to 20 of Gemini, the first Drekkna or degrees from 1 to 10 of Leo, the second Drekkana of Libra and the first Drekkana of Aquarius.

(*b*) Chara or movable Navamsas go by the same names as the Chara or movable signs.

(c.) The Navamsas of Mercury are those of Gemini and Virgo.

6. If the rising sign, the Moon, Jupiter and the Sun should be weak, they indicate the birth of a tree; such tree will be either a land tree or a water tree according as the rising Navamsa is one of land or water (*a*). The number of trees will be the number of signs by which the lord of the ascendant Navamsa has receded from the rising sign(*b*).

Notes.

(*a*) The wates Navamsas are those of Cancer, the second half of the Navamsa of Makara and the Navamsa of Pisces. The other Navamsas are those of land.

(*b*) For instance: suppose the 10° of Leo to rise, the rising Navamsa is that of Gemini; it is a land Navamsa. The tree will therefore be one growing on dry land. The lord of Gemini is Mercury. Suppose Mercury to occupy

Sagittari at the time. From Leo to Sagittari is 5 signs. The number of trees will therefore be 5.

Again, if the lord of the ascendant Navamsa should be either in the exaltation sign or retrograde in his motion, the number already obtained should be trebled; but if he should be in his Vargottamabhaga or in his own Navamsa or Sign or Drekkana, such number should be doubled. For instance: in the instance cited above, if Mercury should either be retrograde in motion and occupy his exaltation sign, namely, Virgo, the number, viz., two from Leo should be trebled. This will give us six. But if Mercury should occupy the last Navamsa of Libra, (one of his Navamsas) the number is $3 \times 2 = 6$. If he should occupy Gemini the number is $11 \times 2 = 22$; and if he should occupy, for instance, the second Drekkana of sigh Taurus, the number is $2 \times 10 = 20$.

7. If the lord of the ascendant Navamsa be the Sun(*a*), the tree will be one strong within; if Saturn, the tree will be an ugly one; if the Moon, it will be a milky tree; if Mars, a thorny tree; if Jupiter, a fruit tree; if Mercury, a fruitless tree; if Venus, a flower tree; if the Moon again, an oily tree; and if Mars, a tree of sour taste.

Notes.

(*a*) The conditions given in the last stanza remaining the same.

8. If the lord of the ascendant Navamsa be a benefic planet occupying a malefic sign(*a*), the tree will be a superior one growing on a bad ground; if otherwise, the reverse will be the case(*b*); the number of trees is also the number of Navamsas by which the lord of the ascendant Navamsa has receded from his Navamsa.

Notes.

(*a*). The other conditions given in stanza 6 remaining the same.

(*b*). That is, if the lord of the ascendant Navamsa be malefic planet occupying a benefic house, the tree will be an inferior one growing on a good ground.

CHAPTER IV.

ON NISHEKA KALA OR THE TIME OF CONCEPTION.

1. The menses that appear monthly, because of Mars and the Moon (*a*) (bring about conception) when the Moon is in one of the Anunpachaya signs(*b*). If the Moon be otherwise (*c*) and be aspected by a benefic male planet(*d*), there will be sexual union between a woman and her husband.

Notes.

(*a*) Menses appear in women whenever the Moon is aspected by Mars, that is especially when the Moon occupies the 4th, 7th or the 8th house from Mars. In connection with this subject the author of Saravali says:

"The Moon is water; Mars is fire; a mixture of water and fire is bile; when the bile mixes with the blood, menstrual discharge occurs."

(*b*) If, when aspected by Mars, the Moon happens to occupy one of the Anupachaya signs in the horoscope or nativity of the woman, at the time of the appearance of the menses, conception will follow. The Upachaya signs are the 3rd, 6th, 10th and the 11th houses from the ascendant; and the other signs are known as Anupachaya signs.

(*c*). That is from the time the woman bathes on the 4th day, when the Moon reaches one of the Upachaya houses in the horoscope or nativity of the husband.

(d). There will be sexual union between the husband and wife if the Moon is aspected by Jupiter when powerful. The Commentator adds as follows :

"If the Moon is aspected by the Sun, the woman will have sexual union with an officer of the king ; if aspected by Mars, then with a voluptuary ; if aspected by Mercury, then with a person of fickle mind ; if aspected by Venus, then with a beautiful person ; if aspected by Saturn, then with a servant ; and if aspected by several malefic planets, the woman will become a harlot."

2. If at the time of sexual union, the setting sign be either occupied or aspected by malefic planets, such union will be attended with anger, and if by benefic planets, it will be attended with play and laughter.

Notes.

The Commentator adds that if the setting sign be occupied or aspected by both malefic and benefic planets, the union will be attended with both joy and displeasure.

3. If, at the time of sexual union, the Sun, the Moon, Venus and Mars be in their Navamsas(a), or if Jupiter occupy the rising sign or the 5th or 9th sign from it, such union will produce a child. To persons devoid of verility; the above Yoga (planetary positions) will be as useless as the rays of the Moon to the blind.

Notes.

The Commentator adds that there would also be conception when these four planets are not in their Navamsas, if the Sun and Venus should occupy the Upachaya signs in the horoscope of the man and at the same time be in their Navamsas, or if Mars and the Moon should

occupy the Upachaya signs in the horoscope of the woman and at the same time be in their Navamsas.

4. If at the time of conception, either Mars or Saturn should occupy the seventh house from the Sun or Moon the man and his wife would respectinely fall ill (*a*) ; but if one of the two planets, Mars and Jupiter, should occupy the twelfth and the other the second house from the Sun and Moon, or if one of the planets should be in coujunction with the Sun or Moon and the other should aspect either the Sun or the Moon, the man and his wife will respectively meet with death (*b*).

Notes.

(*a*) In the Month of Mars or Saturn as the case may be (vide Stanza 16).

(*b*). In the month of either Saturn or Mars whoever is powerful.

The Commentator adds that the two effects described in the Stanza will occur before and not after the birth of the child.

5. In the case of conception (*a*) by day, the Sun and Venus represent respectively the father and the mother; and by night, Saturn and the Moon represent respectively the father and the mother. In the former case Saturn and the Moon represent respectively the paternal uncle and the maternal aunt ; and in the latter case the Sun and Venus represent respectively the paternal uncle and the maternal aunt. If the planets representing the father and the paternal uncle should occupy the odd signs, or if the planets representing the mother and the maternal aunt should occupy the even signs at the time, then the father and paternal uncle or the mother and the maternal aunt would be happy

Notes.

(*a*) Or birth according to the Commentator.

6. If at the time of conception malefic planets occupy the twelfth house (*a*), and if then the rising sign be not aspected by benefic planets, or if Saturn occupy the rising sign and be aspected by the waning Moon and Mars (in either case) the pregnant woman will die (*b*).

Notes.

(*a*) The second house according to certain Commentators.

(*b*) Before delivery time according to Commentator.

7. If (at the time) either the rising sign or the Moon or both be between malefic planets (*a*) and at the same time not aspected by the benefic planets, the pregnant woman will die (*b*).

Notes.

(*a*) As the malefic planets in the present case can only be three, viz., the Sun, Mars and Saturn, both the rising sign and the Moon can be between them at the same time either when they are together or occupy two alternate houses. The Commentator adds that malefic planets might occupy either the 12th and the 2nd houses from the ascendant or the Moon or both, or they might occupy the Navamsas on either side.

(*b*) Before delivery and in the month of the powerful malefic planet.

8. If (at the time) malefic planets occupy the fourth house and Mars the eighth house from the ascendant or th

Moon, or again if Mars occupy the fourth house and the Sun the twelfth house from the ascendant, the pregnant woman will die.

9. If (at the time) Mars occupy the Lagna and the Sun occupy the seventh house, the pregnant woman will suffer death from weapons. If the lord of any month (*a*) be afflicted, the pregnancy will miscarry in that month.

Notes.

(*a*) For the lords of the several months of pregnancy vide Stanza 16.

10. If the benefic planets(*a*) be with the Moon or in the ascendant (*b*), or if they occupy the second, fourth, fifth, seventh, ninth and the tenth houses from the Moon or the ascendant, there will be safe delivery, provided malefic planets occupy the third or eleventh house from the Moon or the ascendant, and the Moon or the ascendant, is at the same time aspected by the Sun. (*c*)

Notes.

(*a*) These are Mercury, Jupiter and Venus.

(*b*) Or both at the same time.

(*c*) According to some other reading, by Jupiter. But this is opposed to Saravali.

11. If (*a*) the rising sign, the Sun, Jupiter and the Moon be powerful and occupy the odd (male) signs and the odd Navamsas, the issue will be a male child (*b*); if they occupy the even (female) signs and the even Navamsas, the issue will be a female child (*c*); if again, the Sun and Jupiter(*d*) occupy the odd signs, the issue will be a male child; and if the Moon, Venus and Mars(*e*) occupy the even signs, the issue will be a female child. Also, if the Sun and

Jupiter occupy the two male double bodied Navamsas(*f*) and be aspected by Mercury, the issue will be male twins; and if Venus and Mars occupy the two female double bodied Navamsas(*g*) and be aspected by Mercury, the issue will be female twins(*h*).

Notes.

(*a*) At the time of conception or of birth or of query about the one or the other according to Commentator.

(*b* & *c*) If some of the planets be in the male and some in the female signs or Navamsas, then the sex of the issue will be that which predominates.

(*d* & *e*) The planets should be powerful also.

(*f*) These are the Navamsas of Gemini and Sagittari.

(*g*) These are the Navamsas of Virgo and Pisces.

(*h*) The issue will be male twins as well as female twins, if all the four double bodied Navamsas be so occupied.

12. If (at the time)(*a*) Saturn occupy any of the odd signs from the rising sign(*b*), the issue will be a male child.

The sex of the issue in all the above cases shall be determined by the position of the most powerful planet.

Notes.

(*a*) Of conception or query according to Commentator.

(*b*) This Yoga applies only in the absence of the Yoga mentioned already.

N. B.—Yoga is a particular position of one or more planets either relatively to one another or absolutely in the ecliptic or both.

13. (If at the time of conception), the Moon and the Sun, occupying respectively any of the even and odd signs, aspect each other, or (2), if Saturn and Mercury (occupying

respectively any of the even and odd signs) aspect each other, or (3) if Mars (in an odd sign) aspect (or be aspected by) the Sun in an even sign, or (4) if the Moon and Lagna in odd signs be aspected by Mars (in an even sign), or (5) if Mars aspect the Moon and Mercury occupying respectively even and odd signs, or (6) if Venus, Lagna and the Moon occupy (male signs and) male Navamsas, the issue will be a hermaphrodite.

Notes.

These Napumsaka Yogas take effect only in the absence of male and female Yogas.

14. If, when the Moon and Venus are in even signs, Mercury, Mars, Jupiter and Lagna be in odd signs, or if a male planet aspect Lagna and the Moon in the even signs, or if Mercury, Mars, Jupiter and Lagna be powerful and occupy even signs, the issue will be a male and a female child. Again, if Lagna and all the planets occupy the Ubhaya (common) Navamsas and be aspected by Mercury in his Navamsa, the issue will be three children: of these, two will be male children if the Navamsa occupied by Mercury be that of Gemini, and two will be female children if such Navamsa be that of Virgo. Again, if, when Mercury occupies the Navamsa of Gemini, the other planets and Lagna occupy the Navamsas of Gemini and Sagittari, all the three will be male children; and if, when Mercury occupies the Navamsa of Virgo, the other planets and Lagna occupy the Navamsas of Virgo and Pisces, all the three will be female children.

15. If the last Navamsa of sign Sagittari begin to rise, if all the planets occupy the Navamsa of Sagittari and be powerful, and if the rising sign be aspected by powerful Mercury and Saturn, the issue will be more than three children(*a*)

Notes.

(*a*) That is 5or 7 or 10 according to Commentator.

16. In the first month of pregnancy the embryo is formed; in the second, it becomes flesh; in the third, the limbs are formed; in the fourth, the bones are formed; in the fifth, the skin is formed; in the sixth, the hair begins to grow; in the seventh, intelligence is infused into the child(*a*).

The lords of the several months from the first to the seventh are Venus, Mars, Jupiter, the Sun, the Moon, Saturn and Mercury respectively.

Notes.

(*a*) In the eighth month, the child begins to eat through the navel cord. In the ninth month, the child is filled with cares, and in the tenth month the child is born. The lord of the 8th month is the lord of the rising sign at the time of conception. The lord of the 9th month is the Moon, and the lord of the 10th month is the Sun. According to Yavaneswara, the lord of the first month is Mars and that of the second month is Venus.

There will be miscarriage of pregnancy in that month whose lord happens to be afflicted at the time of conception; but if any of the planets be of dim appearance, the fetus will simply suffer in the month of the particular planets. If the Sun be powerful the child would resemble its father, and if the Moon be powerful, the child would resemble its mother. The health and disposition of the child follow those of its parents at the time of conception.

17. If Mercury occupy the fifth or ninth house(*a*) from the rising sign, and if at the same time the other planets be

powerless, the face, the legs, and the hands of the child will be doubled. If the Moon occupy sign Taurus and if malefic planets occupy the Riksha Sandhies(*b*), the issue will be a mute child; but if the Moon be aspected by a benefic planet, there will be speech after a long time(*c*).

Notes.

(*a*) According to some Commentators the word Trikona in the text is interpreted as Moola trikona, that is sign Virgo here. But this is opposed to the opinion of Garga.

(*b*) That is, the last Navamsas of the signs Cancer, Scorpio and Pisces.

(*c*) But if malefic planets aspect the Moon, the child will never speak; if both malefic and benefic planets aspect the Moon, the effects will follow the powerful planets.

18. If Saturn and Mars occupy either the signs or the Navamsas(*a*) of Mercury, the issue will be a child born with teeth. If Cancer be the rising sign and if the Moon occupy it and be aspected by Saturn and Mars, the child will be humpbacked; if Pisces be the rising sign and if it be aspected by Saturn, the Moon and Mars, the child will be lame. If a malefic planet(*b*) and the Moon be in any of the last Navamsas of Cancer, Scorpio and Pisces, the child will be born deaf. In all the above Yogas the effects described will occur only if the several planets are not aspected by Jupiter(*c*).

Notes.

(*a*) Or both the signs and Navamsas according to some Commentators.

(*b*) One of the three planets, the Sun, Mars and Saturn.

(c) So that if the planets be aspected by Jupiter, the effects will not occur.

19. If the last Navamsa of Makara begin to rise and if it be aspected by Saturn, the Moon and the Sun, the issue will be a dwarf. If Mars occupy the rising Drekkana of the fifth house or of the ninth house(a), the issue will be either without a head or without arms or without legs respectively, if Mars be aspected by the Sun, the Moon and Saturn.

Notes.

(a) Some Commentators interpret this part of the text as follows; if Mars occupy the 1st or the 2nd or the 3rd Drekkana of a rising sign, &c. But this is opposed to the opinion of Garga.

20. If Leo be the rising sign and if it be occupied by the Sun and Moon and aspected by Mars and Saturn, the issue will be a blind child; (a) if in the above case benefic planets aspect the rising sign, the child will be born with a mote in its eyes. If the Moon or the Sun occupy the twelfth house from the rising sign(b), the child will be born blind, respectively, of the left or the right eye(c).

The several Yogas mentioned above(d) will not wholly come to pass if the planets of each Yoga be aspected by benefic planets.

Notes.

(a) According to Commentator if the Sun alone occupy sign Leo; and if it be aspected by Mars and Saturn, the child will be blind of the right eye; and if the Moon alone should occupy sign Leo, and if it be aspected by Mars and Saturn, the child will be blind of the left eye.

(b) At the time of Nisheka (conception) or of birth.

(c) Provided the Sun or the Moon is aspected by Mars and Saturn according to Subodhini Commentator.

(d) That is beginning from Stanza 17.

21. Find out the number of the particular Dwadasamsa occupied by the Moon at the time(a) in any Zodiacal sign. Note the Zodiacal sign whose name the Dwadasamsa bears. Count from the next sign as many signs as the number of Dwadasamsas by which the Moon may have advanced in any particular sign. When the Moon comes to such last sign the birth of the child will occur.

Again, the birth will occur by day or by night according as the rising Navamsa at the time is a day or a night Navamsa. The hour of birth from sun-rise or sun-set may be calculated from the portion of the rising Navamsa that may have risen above the horizon.

Notes.

(a) At the time of conception, or query according to Commentator.

In this stanza the author purposes to discover the time of child-birth from the time of conception or query. Suppose the Moon to occupy, say, the 8th Dwadasamsa of sign Aquarius at the time. This Dwadasamsa is known as the Dwadasamsa of Virgo (Kannya). The sign next to sign Virgo in the Zodiac is sign Libra (Tula). As the Moon occupies the 8th Dwadasamsa in sign Aquarius, the 8th sign from Libra is sign Taurus. The child will therefore be born when the Moon passes through sign Taurus.

The Commentator adds that the particular star which the Moon would occupy at the time of birth might be discovered from the advance made by her in the particular Dwadasamsa occupied by her. For instance, suppose the Moon to occupy the middle of the 8th Dwadasamsa in Aqua-

rius. The middle of sign Taurus is the 2nd quarter of Star Rohini; so that at the time of birth of the child the Moon will occupy the asterism of Rohini.

Again if the rising Navamsa for instance be that of Sagittari, a night sign, the birth will occur at night. The time of birth from sun-set should be calculated by proportion from the time by which the Navamsa of Sagittari may have risen above the horizon—the period of oblique ascension of the Navamsa representing the period of the whole night.

The sex of the issue can be determined from stanzas 11 to 15.

22. If at the time of conception, the Navamsa of Saturn(*a*) begin to rise and if Saturn occupy the seventh house from the rising sign, there will be delivery after three years; and in similar case of the Moon(*b*) there will be delivery after twelve years.

Which of the several Yogas described in this Chapter are applicable to the time of birth also, shall be determined on the nature of such Yogas(*c*).

Notes.

(*a*) That is the Navamsa of Makar or Kumbha.

(*b*) If the Navamsa of Cancer should begin to rise and if the Moon should occupy the seventh house from the rising sign.

(*c*) For instance, Yogas relating to the birth of children with extra or defective organs, are to be taken to refer as much to the time of birth as to the time of conception. As regards such Yogas as those relating to the miscarriage of pregnancy and the like, they are to be taken to refer to the time of conception alone.

CHAPTER V.

On Matters connected with Birth time.

1. If, at the time of birth of a child the rising sign be not aspected by the Moon, the father will not be near when the child is born—and if in such a case, the Sun should occupy the 9th or the 8th house, the father would be in a foreign country if the house be a movable sign, in his own country if the house be a fixed sign, and would be returning to his country if the house be a common sign.

2. If, at the time of birth, Saturn be in the rising sign or Mars in the setting sign, or the Moon between(*a*) Mercury and Venus, the father will not be near.

Notes.

(*a*). Whether Mercury and Venus occupy the signs on both sides of the Moon or occupy the same sign as the Moon.

3. If, at the time of birth, the Moon be in the Drekkana of Mars(*a*) and if benefic planets be in the 2nd and 11th houses from the rising sign, the issue will be a serpent. If the sign(*b*) of a malefic planet be the ascendant sign, and if the Drekkana of Mars should then be rising, the issue wil be a child born with a serpent coiled round its body.

Notes.

(*a*). These Drekkanas of Mars are—the 1st Drekkana of Aries, the 2nd of Cancer, the 3rd of Leo, the 1st of Scorpio, the 2nd of Sagittari, and the 3rd of Pisces.

(*b*). Aries, Cancer when it is waning Moon, Leo and Scorpio.

4. If, at the time of birth the Sun be in a quadruped sign and the other planets be all powerful and in the com mon signs, the issue will be twins.

5. If, at the time of birth, Aries, Leo or Taurus be the rising sign, and if Saturn or Mars be in such sign, the issue will be a child born with the umbilical cord twined round the part of body indicated by the rising Navamsa(*a*).

Notes.

(*a*). If the Navamsa of Aries be the rising Navamsa at the time, then round the head ; if it be that of Taurus, then round the face and so on, following the divisions of the body referred to in Stanza 4, Chapter I.

6. If Jupiter at the time of birth fail to aspect both the ascendant sign and the Moon(*a*) or the Moon when in conjunction with the Sun, or if the Moon be in conjunction with the Sun when he is accompanied by a malefic planet, the issue will be an illegitimate child.

Notes.

(*a*). If Jupiter aspect either the one or the other the child will not be legitimate.

According to Yavaneswara, if either the ascendant Navamsa or the Navamsa occupied by the Moon be that of Jupiter, the child will not be illegitimate.

According to Garga, if the Moon should occupy a sign of Jupiter, or if she be in conjunction with Jupiter in any other sign, or if the Moon be in the Drekkana or Navamsa of Jupiter, the child will not be illegitimate.

7. If, at the time of birth, two malefic planets(*a*) occupy one of the malefic sign(*b*), and if such sign be the 5th, 7th or 9th house from the Sun, the father of the child will be in custody at the time. If the Sun occupy a movable sign, the father will be so in foreign lands; if he occupy a fixed sign the father will be in custody in his own country, and if he occupy a common sign, the father will be so on his way to his native country.

Notes:

(a). Mars and Saturn.

(b) Aries, Leo, Scorpio, Capricorn, Aquarius, Cancer when it is waning Moon, and Gemini and Virgo when Mercury is in conjunction with malefic planets.

8. If the Moon be full and in Cancer; if Mercury be in the rising sign and Jupiter in the 4th House, the birth will occur in a boat. Again, if the watery signs begin to rise and if the Moon be in the 7th house, then too the birth will occur in a boat.

9. If a watery sign begin to rise, the birth will certainly occur on the banks of waters, if (1) the Moon be also in a watery sign, or (2) if the Moon be full and aspect the rising sign; or (3) if the Moon be in the 10th or 4th house or in Lagna.

10. If the Moon occupy the rising sign and if Saturn occupy the 12th house and be aspected by a malefic planet, the birth will occur in a prison. Again, if either Scorpio or Cancer begin to rise and be occupied by Saturn and aspected by the Moon, the birth will occur in a ditch.

11. If a watery sign begin to rise and if Saturn occupy it and be aspected by Mercury, the Sun, or the Moon, the birth will occur respectively in a pleasure house, a temple or sterile ground.

12. If a biped sign be rising, and if Saturn occupy it and be aspected by Mars, the birth will be in cremation ground; if aspected by Venus and the Moon, the birth will occur in some beautiful and agreeable spot; if aspected by Jupiter, then in the Agnihotra Sala(a); if aspected by the Sun, then in the King's palace or a temple or a cow shed and if aspected by Mercury the birth will occur in an artist's working room.

Notes.

(*a*). A place where the sacred fire is kept and worshipped.

13. The birth will occur in places(*a*) represented by the rising sign or Navamsa, whichever is powerful. If such sign or Navamsa be a movable one, the birth will occur in roads; f fixed, then, within a building(*b*). If the rising Navamsa be a Vargottama one, the house will be the mother's own property. See Note at foot of page 43.

Notes.

(*a*). These places are those referred to in Stanza 5, Chapter I. We will give here the several places appropriate to the several signs of the Zodiac.

♈ Mesha represents the abodes (caves) of the sheep, mountains, the residence of an army, a fire place, metal mines and mines where precious stones are found.

♉ Virshbha represents forests, bottom of hills, places frequented by the elephants and cattle and dwelling places of the farmer.

♊ Mithuna represents places frequented by women learned in music and painting for purpose of either play or to carry love messages to lovers.

♋ Kataka represents rice fields, tanks, sand banks and places frequented by the nymphs.

♌ Simha represents forests, inaccessible places, caves, mountains covered with forests and places frequented by forestmen.

♍ Kanya represents places overgrown with grass women's sleeping apartments, and female schools.

♎ Tula represents customs houses, middle streets, bazars,

roads leading to towns, market places, high ground and places where crops grow.

Vrischika represents caves, fortified towns, ditches, places where there are poisonous stones, and hills and snake holes and scorpion holes.

Dhanus represents good and even places where there are horses or cavalry men or armed men, places of sacrificial fire ceremonies or where vehicles are kept.

Makara represents rivers, gardens, forests, tanks, water banks and ditches.

Kumbha represents places frequented by birds, by women, by dealers in liquor or by gamblers.

Meena represents temples, places frequented by the Brahmins, holy waters, rivers and seas.

(*b*). If both fixed and movable, the birth would occur in the outer verandah of the house.

14. If, at the time of birth, Mars and Saturn occupy single sign, and if the Sun or the Moon (*a*) occupy the 5th or the 9th house from them, the child will be deserted by its mother; but if the Sun or the Moon be aspected by Jupiter, the child though abandoned by its mother will live long and in comfort.

Notes.

(*a*). If the Moon occupy the setting sign according to some other reading.

15. If a malefic planet (*a*) aspect the Moon in the rising sign, Mars occupying the 7th house, or if Mars and Saturn occupy the 11th house from the Moon when in the rising sign, the child deserted by its mother will die. If the Moon be also aspected by a powerful benefic planet(*b*), the deserted child will fall into the hands of the class of men represented by the aspecting benefic planet

and will live. If the aspecting malefic planet be powerful, the deserted child will fall into the hands of others and will perish.

Notes.

(*a*). Saturn or Mars.

(*b*). If Jupiter aspect the Moon, none of these evils will befall the child.

16. If a paternal planet be powerful, the birth will occur in the father's house; if a maternal planet be powerful, the birth will occur in the mother's house; if three benefic planets be powerful, the birth will occur at the foot of walls or trees; and if three planets occupying a single sign fail to aspect the Lagna and the Moon, the birth will occur in a forest.

17. If the Moon occupy the Navamsa of Saturn or the 4th house (*a*) from Lagna, or if she be aspected by Saturn, or if she occupy a watery Navamsa(*b*) or the same house as Saturn, the birth will occur in a dark spot(*c*). If three or more planets be in their Neecha signs(*d*), the birth will occur on the bare ground (*e*). The birth will follow the manner in which the rising sign reaches the horizon (*f*). If malefic planets occupy the 4th or 7th house, the mother will suffer much from travail (*g*).

Notes.

(*a*). Yavanachariar uses the word *Kendra*, meaning the 1st, 4th, 7th and 10th houses.

(*b*). Water Navamsas are those of Cancer and Pisces.

(*c*). If the sun be powerful and be aspected by Mars, there will be no darkness.

(*d*). Saravali has the word, "*Neecha Samsthe*," that is, if the Moon be in her Neecha sign, *viz*, Scorpio.

(*e*). On ground, covered with straw according to Commentator.

(*f*). That is, if the sign be one that rises with its head, then the head of the child will appear first; if the sign be one that rises with its tail, the leg of the child will appear first: and if it be one that rises with both its head and leg as sign Pisces, the hands will appear first.

According to certain Commentators this part of the text is interpreted as follows: If the lord of the rising sign be in his direct course, the birth will be a natural one; and if in his retrogade motion, the birth will be an irregular one. This meaning has the support of Manittha.

(*g*). Or if malefic planets occupy the same sign as the Moon, the mother will suffer from travail.

18. The oil shall be determined from the Moon(*a*), the wick from the rising sign(*b*); the fixed or other nature of the lamp shall be determined from the sign occupied by the Sun(*c*). The entrance to the room will be in the direction of the powerful planet occupying a Kendra(*d*) or in that of the most powerful planet.

Notes.

(*a*). That is, if the Moon occupy the beginning of a sign, the oil of the lamp in the delivery room will be full; if the Moon occupy the middle sign, the oil will be one-half, and if the Moon occupy the end of a sign, there will be no oil in the lamp; in other words, the quantity of oil varies with the position of the Moon in the sign occupied by her.

According to Saravali, if the Moon be full the oil will be full and the quantity of the oil varies with the illumined portion of the Moon's disc. Batta Utpala, the Commentator, objects to this view, for he says that if such were the case, children born on new-moon days should always be born in the dark—this cannot be.

(*b*). That is, if the beginning of a sign begin to rise, the wick will be long and unburnt; if the middle of the sign begin to rise, the wick will be half burnt; and if the end of the sign begin to rise, the wick will be nearly wholly burnt. In other words, the length of the wick varies with the position of the point of the rising sign in contact with the horizon.

The wick is of the color of the rising sign.

(*c*). That is, if the sign occupied by the Sun be a fixed one, the lamp will be fixed in some place; if movable, the lamp will be carried by some body in the hand; and if both fixed and movable the lamp will be a swinging lamp. The Commentator adds that the lamp will be in the direction assigned to the signs occupied by the Sun. According to some the lamp will be in the direction of the sign (out of 12 equal parts into which the room may be divided) occupied by the Sun. This latter division evidently refers to the division referred to in the Introduction in connection with Horary Astrology:

According to others again dividing the 24 hours of day and night into 8 equal parts of 3 hours each, beginning from sun-rise, the lamp will be in the East, S. East, South, &c., according as the time of birth falls in the 1st, 2nd, 3rd, &c., parts of the division.

(*d*) If there are no planets in the Kendras, the entrance will be in the direction of the Lagna according to Swalpa Jataka.

19. If Saturn be powerful, the birth will occur in a house which, having become old, has been rebuilt. If Mars be powerful, the birth will occur in a house partly burnt; if the Moon be powerful, then, in a newly built house; if the Sun be powerful, the birth will occur in a house built of wood but weak; if Mercury be powerful then in a house

built by several builders; if Venus be powerful, then in a beautiful new house adorned with pictures; and if Jupiter be powerful, the birth will occur in a strong house.

Notes.

According to Saravali, if the Sun occupy the sign occupied by the most powerful planet as given in the text, the delivery will occur in the room set apart for the worship of the Devas; if the Moon occupy the sign occupied by the most powerful planet, the birth will occur in the bath or water room; if Mars, then in the kitchen or the Agnihotra Sala; if Mercury, in the bed room; if Jupiter, in the treasure room; if Venus, then in the play ground; and if Saturn, the birth will occur in the place where sweepings are deposited.

The Commentator adds if there be three or more planets in the three signs beginning from that occupied by the most powerful planet, there will be houses on the eastern side; if in the next three signs, there will be houses on the southern side; if in the next three, there will be houses on the western side; and if in the last three, there will be houses on the northern side.

Again, according to Laghu Jataka, if Jupiter at the same time be in the 10th house from the ascendant and in his exaltation sign—having passed over the exaltation degree, the birth will occur in a two storied house; if he be under the exaltation degree, the birth will occur in a three storied house, and if in the exaltation degree, then in a four storied house.

Again, if Sign Sagittari be powerful, the birth will occur in a house consisting of 3 inner verandahs; if Jupiter occupy the 10th house from the ascendant or one of the

signs Gemini, Virgo and Pisces, the house will be one with two inner verandahs.

20. If either the ascendant sign, or the ascendant Navamsa, (whichever is powerful) be that of Aries, Cancer, Libra, Scorpio, or Aquarius, the delivery room will be in the eastern portion of the house ; if it be that of Sagittari, Pisces, Gemini or Virgo, then in the northern portion of the house ; if it be that of Taurus, then in the western portion ; and if it be that of Capricorn or Leo, the delivery room will be in the southern portion of the house.

21. If the rising sign be Aries or Taurus, the bed of the woman in labor will be in the eastern portion of the room ; if the rising sign be Gemini, it will be in the south-eastern portion ; if Cancer or Leo, then in the southern portion ; and if Virgo, then in the south-western portion, if Libra or Scorpio, then in the western portion ; and if Sagittari, then in the north-western portion : if Capricorn or Aquarius be the rising sign, the bed will be in the northern portion of the room, and if Pisces be the rising sign, it will be in the north-eastern portion of the room. The same rule applies as regards the place in the bed or cot where the woman might lie. As regards the cot, again, its two front legs occupy the quarters assigned to the 12th and 3rd houses from the ascendant and its two hind legs occupy the quarters assigned to the 6th and 9th houses.(*a*).

Notes.

(*a*) In other words the 12th and 3rd houses represent the fore legs ; the 9th and 6th houses represent the hind legs ; the 3rd and 6th houses represent the two right legs, and the 12th and 9th houses represent the two left legs. Also the rising sign and the 2nd house represent the head of the cot, the 4th and 5th houses represent the right side ;

the 7th and 8th houses represent the part between the two hind legs, and the 10th and 11th houses represent the left side. Now whatever portion of the cot may be represented by the common signs, there the cot will be bent down a little, and this will not be the case if such sign is either occupied or aspected by its lord or by a benefic planet. Again, there will be defects in those parts of the cot which are represented by signs occupied by malefic planets, and this will not be the case if such malefic planets be in their exaltation signs, in their Moola Trikona signs, in friendly signs or in their own houses.

22. The number of midwives will be the number of the planets between the rising sign and the Moon. Of these planets the number of those in the visible hemisphere will be the number of midwives outside the room, and the number of planets in the invisible hemisphere will be the number of midwives inside the room. According to some this order is reversed.(*a*).

Notes.

(*a*) That is, of the planets between the Lagna and the Moon, the number in the visible hemisphere is the number of midwives within the room, and the number of planets in the invisible hemisphere will be the number of midwives outside the room. In this view Varaha Mihira does not concur, for it is opposed to his Swalpa Jataka.

Again, if benefic planets occupy the signs from Lagna to the Moon, the midwives will all be beautiful women, well dressed and adorned ; if malefic planets occupy the signs, the women will be dirty, ugly and with no ornaments.

Again, if any of the planets between the Lagna and the Moon be in their exaltation signs or retrograde in motion, the number given by them shall be trebled. But if they be

in their own signs, Navamsas or Drekkanas, &c., the number given by the several planets shall be doubled.

23. The structure and other peculiarities(*a*) of the body shall be determined from the lord of the rising Navamsa or from the most powerful planet; and the color(*b*) of the body shall be determined from the (Lord of the) Navamsa occupied by the Moon; and the size of the several parts of the body will follow the signs representing them, beginning from the rising sign which represents the head(*c*).

Notes.

(*a*) These are given in stanzas from 8 to 11 in Chapter II.

The Commentator adds that if the sign represented by the rising Navamsa be powerful, then the physical peculiarities shall be determined from the lord of such Navamsa; if not they shall be determined from the most powerful planet.

(*b*) This is given in stanza 4, Chapter II. According to some, the color must be determined from the sign occupied by the Moon, vide stanza 20, Chapter I. To this the Commentator objects. For he says that there are no people of the color of the parrot. In determining the color, the country, the climate, occupation and the like shall be taken into account.

(*c*) The division of body referred to here is the same as that referred to in Stanza 4, Chapter I, with this difference that while the latter begins from sign Aries, the former begins from the rising sign. The divisions are as follows:

The rising sign represents the head; the 2nd house represents the face; the 3rd, the breast; the 4th, the heart; the 5th, the belly; the 6th, the hip; the 7th, the lower abdomen; the 8th, the genital organ; the 9th, the two thighs; the 10th, the two knees; the 11th, the two shanks

and the 12th, the two feet. Now in stanza 19 of Chapter I, the relative magnitudes of the several signs of the Zodiac are given as follows:

A. { Aries.........20—Pisces.
  Taurus.........24—Aquarius.

B. { Gemini.........28—Capricorn.
  Cancer.........32—Sagittari.

C. { Leo.........36—Scorpio.
  Virgo.........40—Libra.

Of these the 4 signs referred to in division A are known as short signs. The 4 of division B are known as signs of middle length and the 4 of division C are known as long signs. So that that part of the body will be long or short according as the sign representing it is long or short. If the lord of a short sign occupy a long sign, or if the lord of a long sign occupy a short sign, the size of the part of body represented will be of middle length. If several planets occupy a sign, the most powerful of them shall be taken into account, and if no planets occupy a sign, the size of the part of body will simply follow that of the sign.

24. The three-fold divisions of the body beginning from the head, from the neck and from the lower abdomen, according as the rising Drekkana is the first, the second or the third, are as follows:

The twelve Houses.	Part of body represented when the rising Drekkana is		
	The first.	The second.	The third.
The rising sign.	Head.	Neck.	Lower abdomen.

2nd house...	Right eye ...	Right arm ...	Genital organ.
12th " ...	Left eye ...	Left arm ...	Anus.
3rd " ...	Right ear ...	Right hand ...	Right testicle.
11th " ...	Left ear ...	Left hand ...	Left testicle.
4th " ...	Right nostril.	Right side ...	Right thigh.
10th " ...	Left nostril...	Left side ...	Left thigh.
5th " ...	Right temple.	Right breast ...	Right knee.
9th " ...	Left temple...	Left breast ...	Left knee.
6th " ...	Right cheek...	Right belly ...	Right ankle.
8th " ...	Left cheek...	Left belly ...	Left ankle.
7th " ...	Mouth ...	The navel ...	The feet.

25. Wounds will occur in those parts of body the signs representing which are occupied by malefic planets; but if such signs be occupied or aspected by benefic planets, moles will appear in those parts; if such malefic or benefic planets be in their own signs or Navamsas or in fixed signs or fixed Navamsas, the wound or the mole will exist from birth; otherwise they will appear at a future time(*a*). As regards wounds, if the planet causing it be Saturn, the wound will be caused by a stone or by the wind; if Mars, then by fire or weapon or by poison; if (malefic) Mercury, it will be caused by earth; if the Sun, then by wood or by quadrupeds; if the (waning) Moon, then by horned animals or by water animals. There will be no wound in those parts of the body which are represented by signs occupied by the benefic planets(*b*).

Notes.

(*a*) That is, in the dasa or planetary periods of the several planets.

(*b*) By Jupiter, Venus, (benefic) Mercury and waxing Moon.

For the purposes of this stanza the division of body is that referred to in stanza 24.

26. If three planets, whether malefic or benefic occupy

a single sign, a wound or a mole will appear without fail in the parts of body represented by the sign.(*a*) Again in the division(*b*) of the body into twelve parts beginning from the head (which the Lagna represents) if a malefic planet occupy the sixth house a wound will appear(*c*) (in the hip); but if the malefic planet be aspected by a benefic planet, both a dark and a white mole will appear; but if benefic planets occupy the sixth house, there will only appear a crowded growth of hair.

NOTES.

(*a*) The division of body referred to is that given in stanza 24.

(*b*) The division referred to is that given in Note (*c*) to stanza 23.

(*c*) In the dasa period of the most powerful planet. Also, if the planet occupying the 6th house be in his own sign or Navamsa or in a fixed sign or Navamsa, the wound or the mole will exist from birth.

CHAPTER VI.

ON BALARISHTA OR EARLY DEATH.

1. If the birth should occur in the Sandhyakala(*a*) (the twilight hours) when the lunar Hora (*b*)should be rising and when malefic planets occupy the last Navamsas of signs, the child would die soon after birth. Again, if at the time of birth, the Moon and three malefic planets occupy the four Kendras, one in each, then also the child would die.

Notes.

(*a*). Sandhyakala; This is defined by the author in his Brihat Samhita, stanza 1, ch. 30; "That period which precedes the moment when the Sun has just half risen and

that which succeeds the moment when the Sun has just half set, during which the stars are invisible, is known as Sandhyakala or twilight period."

(b) In the odd signs, the second halves, and in the even signs the first halves are known as lunar Horas.

2. If either sign Cancer or sign Scorpio should rise at the time of birth and if malefic planets occupy the eastern half of the Zodiac while the benefic planets occupy the western half(a), the child would die immediately after birth. Again, if malefic planets occupy the 12th and 2nd houses or the 6th and 8th houses from the rising sign, the child would die,

Notes.

(a). The plane of meridian divides the Zodiac into two equal halves known as the Eastern and Western halves; so that if the 10° of Cancer, for instance, should be rising at the time, the Eastern half would roughly comprise the portion of the Zodiac from the 10° of Aries to the 10° of Libra; and the Western half would comprise the portion of the Zodiac from the 10° of Libra to the 10° of Aries.

(b). According to certain Commentators, the two yogas are taken together and made to form a single yoga. In other words, the child would die under the first yoga only if malefic planets occupy the 2nd, the 12th, the 6th and the 8th houses. According to Garga there will be death in each of the following four yogas: (1) Malefic planets occupying the 6th and the 12th houses; (2) the 8th and 2nd houses; (3) the 12th and 2nd houses; (4) the 8th and 6th houses.

3. If the rising sign, the setting sign and the sign occupied by the Moon be each occupied by a malefic planet

and if the Moon be not aspected by benefic planets, the child will die immediately after birth.

4. If the waning Moon occupy the 12th house from the ascendant, if the malefic planets occupy the rising sign and the 8th house, and if benefic planets do not occupy the Kendras, the child will die immediately after birth.

5. If the Moon attended by a malefic planet occupy the rising sign or the 7th, 8th or 12th house, and if benefic planets do not occupy the Kendras, the child will die soon after birth.

6. If, when the Moon occupies the 6th or the 8th house from the ascendant, a malefic planet aspect the same the child will die soon after birth; if a benefic planet alone aspect it, the child will die after 8 years; and if both a benefic and a malefic planet aspect the Moon, the child will die 4 years after birth(*a*); but if a benefic planet (occupying the 6th or the 8th house) be aspected by powerful malefic planets(*b*), or if the lord of the rising sign occupy the 7th house and be defeated in planetary fight (conjunction) by a malefic planet(*c*), the child will die a month after birth.

Notes.

(*a*). In connection with this, Yavaneswara says: If the 6th or the 8th house occupied by the Moon be the house of a benefic planet, or if the Moon be accompanied by a benefic planet, even though he may be in a malefic sign the child will not die. Mandavya says: If the birth occur by day in the dark half or by night in the bright half of the month, there will be no deaths even if the Moon occupy the 6th or the 8th house and be aspected by both malefic and benefic planets.

(*b*). In the absence of benefic planets aspecting the Moon, adds the Commentator. Swalpa Jataka has the following:

" By malefic planets or by planets retrograde in their motion."

(c). The planet that generally suffers defeat in conjunction, is the southern one, one of forbidding appearance, one of flickering light, one retrograde in motion or of small size, or in conjunction with the Sun, or which is of unusual appearance or without light or color.

7. If the waning Moon occupy the rising sign and if malefic planets occupy the 8th house and the Kendras, or if the Moon occupy the 4th, 7th or 8th house and be between malefic planets, the child will die. Again, if the Moon occupy the rising sign and be between malefic planets and if malefic planets occupy the 7th and 8th houses and powerful benefic planets fail to aspect the Moon(*a*), both the mother and the child will die.

Notes.

(*a*). If they do aspect the Moon, the mother will escape and the child will die.

8. If at the time of birth the Moon occupy the last Navamsa of a sign and not be aspected by benefic planets, or if malefic planets occupy the 5th and the 9th houses or if the Moon occupy the rising sign and malefic planets occupy the 7th house, the child will die soon after birth.

9. If at the time of birth the eclipsed Moon occupy the rising sign with a malefic planet(*a*) while Mars occupies the 8th house, both the mother and the infant will die. If instead of the Moon, the Sun(*b*) be in a similar position, such death will be caused by weapons. Again, if either the Sun or the Moon occupy the rising sign and if malefic planets occupy the 5th, 8th and 9th houses, the child will die, if either the Sun or the Moon be neither aspected nor accompanied by powerful benefic planets.

Notes.

(*a*). That is Saturn.

(*b*). That is, if the eclipsed Sun occupy the rising sign accompanied by a malefic planet (either Mercury or Saturn), while Mars occupies the 8th house.

10. If at the time of birth, Saturn, the Sun, the Moon and Mars occupy respectively the 12th, 9th, 1st and the 8th houses, the child will die soon after birth if the planets be not aspected by powerful Jupiter.

Notes.

To aspect all the four planets, Jupiter must occupy the 5th house. If Jupiter should aspect only some of the four planets, or if he be weak though he might aspect all the four planets, the child will die. So that the child will escape death only if powerful Jupiter aspect all the four planets.

11. If, at the time of birth, the Moon (*a*) accompanied by a malefic planet occupy the 5th, 7th, 9th, 12th, 1st or 8th house, and if she be neither accompainied nor aspected by powerful Venus, Mercury or Jupiter, the child will die soon after birth.

Notes.

(*a*). The Moon is the waning Moon according to Saravali.

12. The death will occur when the Moon comes either to the sign occupied by the powerful planet causing such death, or to the sign occupied by herself at the time of birth or to the rising sign at the time, provided the Moon is both powerful and aspected by powerful malefic planets; and the Munis say that the period for such death is a year. (*a*)

Notes.

(*a*). The Moon makes about 13 revolutions in the course of a year. Whenever the Moon in the course of motion becomes powerful and is aspected by powerful malefic planets on reaching one of the three places mentioned in the text, the death will occur.

Notes:—The Commentator now proceeds to describe a number of yogas which counteract the several Balarishta yogas given in the text. They are given below.

1. If powerful Jupiter occupy the rising sign, there will be no early death.

2. If the lord of the rising sign be powerful, be not aspected by malefic planets and be aspected by benefic planets occupying the Kendras, the child will live long.

3. Even though the Moon should occupy the 8th house, if she should, at the same time, occupy the Drekkana of Jupiter, Mercury or Venus, there will be no early death.

4. If the Moon be full, if she should occupy benefic signs, be between benefic planets and be aspected by Venus, there will be no early death.

5. If either Mercury, Venus or Jupiter be powerful and occupy a Kendra, there will be no early death even if he be accompanied by a malefic plant.

6. Though the Moon occupy the 6th house there will be no early death if she occupy the Drekkana of Jupiter, Venus or Mercury.

7. If the Moon be full and be between benefic planets, there will be no early death.

8. If the Moon be full or if the birth occur during the day when it is waning Moon, or during the night when

it is waxing Moon, there will be no early death even if the Moon occupy the 6th or the 8th house.

9. If the Moon be full and be aspected by Jupiter occupying a Kendra, there will be no early death.

10. If Jupiter, the Moon, Venus and Mercury occupy he houses, the Navamsas or the Drekkanas of benefic planets, there will be no early death.

11. If either the lord of the house occupied by the Moon or if a benefic palnet occupy a Kendra, there will be no early death.

12. If malefic planets occupy benefic Vargas (division,) and be aspected by benefic planets, occupynig benefic Vargas, there will be no early death.

13. If Rahu occupy the 3rd, 6th or 11th house and be aspected by benefic planets, there will be no early death.

14. If all the planets occupy the Sirodaya signs, there will be no early death.

15. If at the time of birth, a benefic planet successful in planetary fight (conjunction) be aspected by another benefic planet, there will be no early death.

16. If the full Moon be aspected by all the planets, there will be no early death.

CHAPTER VII.

ON AYURDAYA OR THE DETERMINATION OF THE LENGTH OF LIFE

1. According to Maya, Yavanacharya, Manittha and Parasara, the maximum number of the years of the Sun the Moon and planets are respectively 19, 25, 15, 12, 15, 21 and 20 when the planets are in their exaltation degrees.

Notes.

In this chapter are given several methods for deter-

mining the length of human and other animal life from the planetary positions at the time of birth. The author first proceeds to state what is known as Pindayurdaya.

The years	given by the	Sun	when in	his	exaltation degree is	19.
"	"	Moon	"	"	"	25
"	"	Mars	"	"	"	15
"	"	Mercury	"	"	"	12
"	"	Jupiter	"	"	"	15
"	"	Venus	"	"	"	21
"	"	Saturn	"	"	"	20

The exaltation signs with the exaltation degrees of the several planets are given in stanza 13, Ch I.

Before the length of life can be ascertained, the years given above have to be subjected to various reductions.

2. If the planets are in their depression degrees, their years will be one-half of those stated above; if in any other places, the years shall be obtained by proportion(*a*). The number of years given by Lagna is the same as the number of Navamsas of the rising sign that may have risen above the horizon(*b*). According to some(*c*) the number of years given by Lagna is the number of signs between the first point of Aries and the Lagna(*d*). Again, if a planet be in an inimical sign, he loses a third of his period(*e*); if he be an Astangata(*f*) planet, he loses one-half; but no reduction need be made in the case of Mars (*g*) occupying an inimical sign, or in the case of Saturn and Venus being Astangata planets.

Notes.

(*a*). Suppose, for instance, the Sun to occupy the 21st degree of Sagittari. Required his years. The exaltation degree of the Sun is the 10th degree of Aries and his depression degree is the 10th degree of Libra When in the latter degree the number of years of the Sun will be one

half of what it is in the former degree, *i. e.*, one-half of 19 or $9\frac{1}{2}$ years. From the 10th degree of Libra to the 10th degree of Aries is 180 degrees. So that every degree gives us $\frac{9\frac{1}{2}}{180}$ years. Now from the 10th degree of Libra to the 21st degree of Sagittari is 2 signs and 11 degrees *i. e.*, 60 + 11 or 71 degrees. 71 degrees give us $71 \times \frac{9\frac{1}{2}}{180}$ years = 3 years, N months and 29 days. Adding this to $9\frac{1}{2}$ years, we get 13 years, 5 months and 29 days. The years of the other planets may be similarly ascertained. These years are subject to certain reductions as will be seen further on.

(*b*). The author gives here what is known as Lagnayurdaya, that is, the rising sign gives a number of years in the same way as the planets do. A sign of Zodiac consisting of nine Navamsas gives us 9 years. So that if the 10th degree of Leo be rising, the number of years given by Lagna $\frac{10}{30} \times 9$ years = 3 years.

(*c*). Some: Manittha and men of his school.

(*d*). In other words each sign of the Zodiac gives a year; so that if the 10th degree of Leo, the 5th sign from Aries, be rising, the number of years given by Lagna = $4 + \frac{10}{30}$ years = 4 years, 4 months. The Commentator adds that in the case of Lagnayurdaya, the rule given in note(*b*) should be followed, if the lord of the rising *Navamsa* be powerful, and that given in this note should be followed if the lord of the rising *sign* be powerful.

(*e*). Planetary period ascertained as per note(*a*).

(*f*). A planet is said to be an Astangata one when he disappears within a particular limit from the Sun, his light being then obscured by the light of the Sun. This limit varies with different planets. In direct course, disappearance and re-appearance take place as follows:

Mars when within 17 degrees from the Sun.				
Mercury	14	"	"	"
But when retrograde	12	"	"	"
Jupiter	11	"	"	"
Venus	10	"	"	"
But when retrograde	8	"	"	"
Saturn	15	"	"	"
The Moon	12	"	"	"

(g). The word used in the text is *Vakra;* this is nterpreted to mean Mars by some and into "a planet of retrograde motion" by others. So that, according to the latter, no reduction for being in an inimical sign need be made from his years if the planet be retrograde in motion. In this view Varaha Mihira concurs. But the other view has the support of Badarayana.

3. If malefic planets occupy the 12th, 11th, 10th, 9th, 8th, or 7th house from the rising sign, a reduction in full, one of one-half, one-third, ¼ one-fifth and one-sixth shall be made respectively in the years obtained. If the planets occupying the said houses be benefic ones, the reduction will only be one-half (*a*) of what was stated for each But if several planets occupy a single sign, the reduction shall be made for the most powerful one. This is according to Satyacharya. (*b*)

Notes.

(*a*). Where the amount of reduction was stated to be full in the case of a malefic planet, it is only one-half in the case of a benefic planet; where it was stated to be one-half in the former case, it is only one-fourth in the latter case, and so forth.

(*b*). In this view Varaha Mihira concurs.

4. If a malefic planet occupy the rising sign, then multiply the total number of years already obtained by the

number of Navamsas between the first point of Aries and the Lagna of the rising Navamsa and divide the product by 108. The quotient will be the number of years to be subtracted(*a*) from the total number of years already obtained(*b*). But if the malefic planet be aspected by a benefic one, the amount of reduction will only be one-half of what was stated above.

Notes.

(*a*). The reduction is known as Krurodayaharana.

(*b*). According to some the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas of *the rising sign* that have risen above the horizon and dividing the product by 108, the total number of Navamsas of the Zodiac.

5. The maximum length of life of man and the elephant is 120 years and 5 days, that of the horse is 32 years, that of the ass and the camel is 25 years, that of the buffalo and the ox is 24 years, that of the dog (*a*) is 12 years, and that of the goat and the like(*b*) is 16 years.

Notes.

To find out the length of life of an animal. Make the calculation as for a man and multiply the result by the maximum period of life of the particular animal and divide the product by 120 years and 5 days. The result will be the length of life of the animal required.

(*a*). Dog and animals with claws.

(*b*). Goat, the deer and the like.

6. The length of life of a person born when the last Navamsa of Pisces is rising, when Mercury has just passed 25 minutes in sign Taurus and when all the other planets occupy their exaltation signs is the maximum period of 120 years and 5 days

Notes.

The horoscope referred to in the text is given below.

Venus. Lagna.	Sun.	Moon. Mercury.	
	Rasi Chakra.		Jupiter.
Mars.			
...		Saturn.	

As all planets exceptingMercury are in their exaltation signs (and in their exaltation degrees as supposed by the Commentator) the years given by such planets are the maximum years assigned to them. The maximum number of years ofMercury when in his exaltation degree, viz., the 15th degree of Virgo is 12, and when in his depression degree, viz., the 15th degree of Pisces, is 6. The remaining 15 degrees of Pisces give us 6 months. Sign Aries gives us a year. Now the first degree of Taurus gives 12 days and therefore 25 minutes of the 1st degree give us $\frac{12}{60} \times 25 = 5$ days. So that the years of Mercury $=$ 6 years $+$ 6 months $+$ 1 year $+$ 5 days $=$ 7 years, 6 months and 5 days.

Again, as the end of sign Pisces was rising, according to the Commentator the nine Navamsas of sign Pisces give us 9 years; so that we have the following:

The Sun	..19 yrs.	Jupiter	... 15 yrs.
The Moon	..25 „	Venus	... 21 „
Mars	...15 „	Saturn	... 20 „
Mercury	...7 yrs, 6 ms. 5 ds.	Lagna	... 9 „

Now a reduction known as Chakrapataharana is to be made from the years of Mars and Saturn, these two being

malefic planets, the former occupying the 11th house and the latter the 8th house from the rising sign. The amount of reduction therefore is one-half in the case of Mars and one-fifth in the case of Saturn. Accordingly after making the reduction, the years of Mars will be 7½ and those of Saturn will be 16. Reductions known as Satrukshetra-harana, Astangata harana and Krurodaya harana have not to be made in this case. The resulting years therefore are—

	Years.	Months.	Days.
The Sun	19	...	...
The Moon	25	...	...
Mars	7	6	...
Mercury	7	6	5
Jupiter	15	...	...
Venus	21	...	...
Saturn	16	...	...
Lagna	9	...	...
Total length of life ...	120	...	5

7. This Pindayurdaya method has also been treated of by Vishnugupta (*a*), Devaswami and Siddhasena. Rejecting the age of 8, the period of Balarishta or early death (*b*), the main fault in this Pindayurdaya is that in no case it gives us years less than 20 (*c*).

Notes.

(*a*). Vishnugupta is otherwise known as Chanakya.

(*b*). To which none of the Ayurdaya rules apply.

(*c*). The Commentator considers that this stanza is not the author's; the objection to Pindayurdaya raised in it he meets as follows by proving that Pindayurdaya *does* give years below 20. He takes the following horoscope. The first Navamsa of Aquarius is the Lagna. The Sun, the Moon and Venus occupy their exaltation degrees; Mercury, Jupiter,

and Saturn occupy their depression degrees, and Mars occupies the 28th degree of sign Aquarius.

Venus Mercury.	Sun. Saturn.	Moon.	
Mars. Lagna.	Rasi Chakra.		
Jupiter.			

Now as the Sun, the Moon and Venus are in their exaltation degrees, their years are respectively 19, 25 and 21; and as Mercury, Jupiter and Saturn occupy their depression degrees, their years are one-half of their maximum years, that is one-half of 12, 15 and 20 or 6, $7\frac{1}{2}$ and 10 respectively. Now the 28th degree of Capricorn is the exaltation degree of Mars; and as he occupies the 28th degree of Aquarius, he is removed from the exaltation degree by exactly 30 degrees. His maximum number of years when in the 28th degree of Capricorn being 15; 30 degrees or a sign gives us $\frac{15}{12}$ or year and 3 months. Subtracting this from 15 years we get 13 years and 9 months as the years of Mars. As sign Aquarius was just rising Lagna gives us no years; so that at this stage the planetary years stand as follows:

The Sun	19 years.	Mercury	6 years.
The Moon	25 „	Jupiter	7 years 6 ms.
Venus	21 „	Saturn	10 „

and Mars 13 years 9 months. Now as Jupiter, a benefic planet occupies the 12th house from the rising sign, his years suffer a reduction of one-half of their length; so that, after

the reduction, he gives us only 3 years and 9 months. Again, as all the planets occupy friendly signs, no Satru-Kshetraharana need be made. Saturn being within 10 degrees from the Sun is an Astangata planet and therefore his years suffer a reduction of one half. So that after the reduction he gives us 5 years. Thus we have the following.

The Sun	19 years.	Mercury	6 years.
The Moon	25 ...	Jupiter	3 ys. 9 ms.
Venus	21 ...	Saturn	5 years,

Mars 13 years 9 months.

Total 93 years 6 months.

Now as Mars, a malefic planet, occupies the rising sign, the total number of 93 years and 6 months have to be subjected to a reduction known as Krurodaya harana. In other words the 108 Navamsas of the ecliptic represent the total number of years. Now there are $10 \times 9 = 90$ Navamsas between the first point of Aries and the first point of Aquaris. The quantity of reduction therefore is $\frac{90}{108} \times 93$ years and 6 months. Therefore the years remaining after the reduction $= \frac{18}{108} \times 93$ years and 6 months $= 15$ years and 7 months, the length of life required. This of course is less than 20 years.

8. To the very yoga to which the maximum length of life has been assigned, certain astrologers (*a*) have ascribed the life of a king. There is an evident error in this. Another error is that persons (born under the yoga of a sovereign) are often found to live long and poor.

Notes.

(*a*.) Such as Badarayana and Yavaneswara.

The objection amounts to this:

That the very yoga which, according to Pindayurdaya is said to give a person the maximum length of life is consi-

dered by certain astrologers as Raja Yoga. In either case several planets occupy their exaltation signs (vide stanza 1, Chapter XI.) The Commentator considers this stanza too, not as the author's, the objection raised being an absurd one. For, it is wrong to suppose that a particular yoga cannot be both a yoga for long life and one for the life of a sovereign. The other objection raised in the text is evidently a frivolous one and ought to be proved before it can be met.

9. According to Joevasarma the maximum number of years for each planet when in his exaltation sign and degree is one-seventh of the maximum length of human life—120 years and 5 days,—which is 17 years, 1 month, 22 days, and [illegible] ghatikas. (*a*) In this view Jeevasarma stands alone and is not supported by other authorities. According to Satyacharya, the planetary years are the same as the number of Navamsas passed over by each planet(*b*). This view has the support of many authorities.

Notes.

(*a*.) Just as in Pindayurdaya, the several reductions are to be made and then the resulting length of life ascertained.

(*b*). Counting from the Navamsa of Aries immediately preceding; so that no planet can give more than 12 years.

10. According to Satyacharya, convert the Sphuta or longitude of the planet into minutes; divide the number of minutes by 200; the quotient will represent the number of Navamsas passed over by the planet from the first point of Aries. Divide this by 12, the remainder will give the number of Navamsas from the Navamsa of Aries the number is also the number of years and fraction of a year for the planet.

Notes.

Suppose the longitude of the Sun to be 115 degrees 18

minutes. This converted into minutes gives 6,913 minutes, Now as a Navamsa contains 200 minutes the number of Navamsas passed over by the Sun from the first point of Aries = $\frac{6913}{200}$ = $34\frac{113}{200}$ Dividing this by 12, we get as remainder $10\frac{113}{200}$ Navamsas from the next preceding Navamsa of Aries. This then represents the years of the Sun which will be found to bo 10 years, 6 months 23 days and 24 ghatikas; and so on for each planet.

11. Again, if any planet occupies its exaltation sign or is retrograde in its motion, the years assigned to it, shall be trebled; and if the planet be in its Vargottama or Navamsa or Swakshetra or Drekkana, its years shall be doubled, The above is a special feature in Satyacharyar's Ayurdaya. In other respects, it resembles the Pindayurdaya—the several reductions(*a*) already referred to apply to the present case.

Notes.

(*a*). The reduction known as Krurodaya harana does not apply to Satyacharyar's method. (Vide stanza 12),

12. According to Satyacharya the years, months, &c. for the Lagna, the rising degree, are the same as the number of Navamsas passed over (*a*) (as in the case of the planets); but if the rising sign be powerful(*b*), then, the number of signs passed over represents the years, months, &c. The reduction known as Krurodayaharana does not apply to Satyacharyar's method. In the case of the other reductions the years given in the first stanza ought not to be employed(*c*).

Notes.

(*a*). Beginning from the next preceding Navamsa of Aries.

(*b*). As stated in stanza 19, Ch I.

(*c*). That is the special years of each planet according to Satyacharya's method ought to be subjected to the several reductions.

13. In the matter of Ayurdaya, the method of Satya-Charya is the best. Objection is made to it on the ground that the planatery years have to be multiplied several times(*a*) This is wrong; where any period has to be multiplod by several numbers, it will be sufficient if the period is multiplied by the largest number(*b*).

Notes.

(*a*). Suppose Mercury to occupy sign Virgo which is his exaltation sign as well as his house.

It would seem that under stanza 11, Mercury's years should first be trebled and then doubled. Is this to be done ? Again, suppose Mercury to occupy the last Navamsa of sign Virgo which is his Vargotama position. His years, it would appear, have to be doubled on that account. Already we found that for being in his house, his years had to be doubled. The question is whether the years of Mercury have to be doubled twice. Again, suppose Mercury while occupying Virgo, his exaltation sign, is also retrograde in his motion for which his years have to be trebled. Are his years then to be trebled twice. No.

(*b*). If any period has to be doubled twice or thrice, ;t will be enough if it be doubled but once, and where the period has to be trebled twice or thrice, it will be enough if it be trebled but once, Again, if any period has to be both doubled and trebled, it will be enough if it be only trebled

14, The life of a person born when sign Cancer is rising, when Jupiter and the Moon occupy such rising sign, when Mercury and Venus occupy the Kendras and the other

planets occupy the 11th,6th and 3rd houses is not subject to ordinary calculation, but far exceeds the maximum period of normal human existence(c).

Notes.

(a). In other words, the ordinary Ayurdaya rules for ascertaining the length of a man's life do not apply to the horoscope mentioned in the text. For further particulars vide Chapter IX. Notes.

Notes:—It may be interesting to quote here a few horoscopes of the nature of the one referred to in the last stanza to which the ordinary Ayurdaya rules do not apply. These are mainly the horoscopes of eminent sages who are supposed to live for several centuries.

(1). The rising sign is Leo and Jupiter occupies it, Venus occupies Cancer, Mercury the 2nd house Virgo, and the malefic planets occupy the Upachaya places, viz., the 3rd, 6th, 10th, and 11th houses. A person born in the above yoga will live for 1,000 years.

(2). The Sun and Mars occupy the 4th house from the ascendant; Saturn occupies the rising sign, Rahu the 12th house and the other planets the 8th house. A person born in the above Yoga will live for 2,000 years.

(3). The rising sign is Aries, and the Sun occupies it. Saturn occupies the 4th or the 9th house. Mars the 7th house, and powerful Moon the 12th house. A person born in the above yoga will live for 2,000 years by the power of drugs.

(4). The rising sign is Sagittari or Pisces, and Jupiter occupies it; sign Gemini is unoccupied and Venus occupies one of the Kendra houses. A person born in the above yoga will live for a great number of years by the power of drugs and will attain the position of Indra.

(5). If all the planets occupy either a single sign or the Trikona or the Kendra houses, a person born in the yoga will either die immediately after birth or live for a yuga by the power of *mantras*.

6. If malefic planets do not occupy the Trikona houses, benefic planets do not occupy the Kendra houses, and if the 8th house be not occupied by a malefic planet, a person born in the yoga will become a Deva.

7. The rising sign is Taurus and Venus occupies it. Jupiter occupies one of the Kendra houses and the other planets occupy the 3rd, 6th and 11th houses. A person born under the yoga will become a Deva after living for a great number of years by the power of drugs and mantras.

8. The rising sign is Cancer; Saturn occupies sign Libra; Jupiter occupies Capricorn; and the Moon occupies Taurus. A person born under the yoga attains the position of Brahma after living a great many years by the strength of drugs and mantras.

9. The rising sign is Cancer and Cancer is also the rising Navamsa; Jupiter occupies one of the Kendra houses; Mars the 7th house; and Venus is in Simhasanamsa(*a*). A person born in the above yoga will live long by the power of drugs.

10. The rising Navamsa is the last Navamsa of sign Virgo and Mercury occupies it; Jupiter occupies the 7th house and is in Gopuramsa or Saturn is in Mridvamsa. A person born under the above yoga will live for an infinite number of years.

11. Venus is in Devalokamsa; Mars in one of the Kendra houses and Jupiter is also in one of the Kendra houses and is in Simhasanamsa. A person born in the above yoga will live for a countless number of years.

(*a*). For an explanation of these Amsas or planetary positions, vide the note at the end.

12. Venus occupies one of the Kendra houses and is in Vargottama position and in Paravatamsa; Jupiter occupies one of the Kendra houses and is in Swargalokamsa. A person born in the above yoga will live for a countless number of years by the power of drugs.

13. Jupiter occupies one of the Kendra houses, and is in Gopuramsa; Venus occupies one of the Trikona houses and is in Paravatamsa and the rising sign is Cancer; a person born in the above yoga will live for a yoga.

14. The rising sign is Cancer and Jupiter occupies it and is in the Navamsa of Sagittari and 2 or 3 planets occupy the Kendras. A person born in the above yoga will live long and attain the position of Brahma.

15. Venus occupies the 3rd or 11th house and is in Gopura or other Amsas, and the rising Navamsa is Taurus of sign Taurus. A person born in the above yoga will live long and attain the position of Brahma.

16. Venus occupies the rising sign; Jupiter the 7th house; the Moon, sign Virgo, and the rising Navamsa is Aries of sign Sagittari. A person born in the above yoga will obtain salvation.

17. Mercury occupies the 5th house and is in Gopura or other amsas; the rising sign is Aquarius and Jupiter occupies it. A person born in the above yoga will attain the position of Brahma.

18. Jupiter occupies one of the Kendra houses. Saturn occupies the 11th house. The Sun occupies the 2nd house Gulika (the higher apsis of a planet's course) occupies the 7th house and Mars occupies the 9th house. A person born in the above yoga will live for a yuga.

19. Jupiter and Mercury are in the Trikona houses;

the rising sign is Taurus and Mars occupies it and the Moon is in Gopuramsa. A person born in the above yoga will live for 2,000 years.

20. Jupiter occupies one of the Kendra houses; the rising sign is Cancer, Mars occupies the 7th house and Saturn the 4th house; the time of birth is the light half of the month. If the birth of a person occurs in the above yoga and by day he will live for 10,000 years.

21. Jupiter, Saturn, Mars and Venus occupy the Kendras and are mutually in Kendra positions to one another, or they all occupy the Trikona houses. A person born in either of the above yogas will live for 10,000 years.

22. Benefic planets occupy the Kendras; Malefic planets occupy the 3rd, 6th, and 11th houses; the rising sign is Leo and Jupiter occupies it. A person born in the above yoga will live for 60,000 years.

23. The rising sign is Capricorn and planets from Mars to the Sun occupy it excepting Jupiter who occupies the 3rd house. A person born in the above yoga will live for a Kalpa.

24. The last Navamsa of sign Aries is the rising Navamsa and Jupiter or Venus occupies it; the Moon occupies the 5th Navamsa of Taurus or Sagittari or Mars is in Simhasanamsa. A person born in the above yoga will live for a countless number of years.

25. The Sun and Mercury occupy fixed signs; the Moon occupies sign Taurus, and Venus sign Gemini; the rising sign is Cancer and Jupiter occupies it, or the rising sign is Libra and Saturn occupies it. A person born in the above yoga will become a Muni or a Rishi.

23. The Moon is in Devalokamsa; Mars is in Paravatamsa; the Sun is in the rising sign and in Simhasanamsa A person born in the above yoga will become a Muni or a Rishi.

27. The Sun occupies sign Aries; Jupiter either the 9th house or sign Cancer and the malefic planets occupy the 3rd, 6th, and 11th houses. A person born in the above yoga will become a Muni.

Amsas explained.

In Chapter I we have referred to the six modes of division of the Ecliptic known as *Shadvarga*. Certain writers have four more divisions known as *Saptamamsa, Dasamsa, Shodasamsa* and *Shashtyamsa*. These ten divisions of the ecliptic are known as *Dasavarga.*

Saptamamsa is division of a sign of the Zodiac into 7 equal parts. The lords of the 7 parts of the odd signs are respectively the lords of the 7 signs of the Zodiac commencing from the odd sign; and the lords of the 7 parts of the even signs are respectively the lords of the 7 signs of the Zodiac beginning from the 7th sign from the even sign.

Dasamsa is division of a sign of the Zodiac into 10 equal parts. The lords of the 10 parts of the odd signs are respectively the lords of the 10 signs of the Zodiac commencing from the odd sign, and the lords of the 10 parts of the even signs are respectively the lords of the 10 signs commencing from the 10th sign from the even sign.

Shodasamsa is division of a sign of the ecliptic into 16 equal parts. The lords of the 16 parts of the odd signs are the lords of the 12 signs commencing from the odd sign together with Brahma, Vishnu, Rudra and Surya; the lords of the 16 parts of the even signs are the lords of the 12 signs commencing from the even signs together with Surya, Rudra, Vishnu and Brahma.

Shashtyamsa is division of a sign of the ecliptic into 60 equal parts. The 60 parts of the odd signs are those of

1. Ghora.
2. Rakshasa.
3. Deva.
4. Kubera.
5. Rakshogana.
6. Kinnara.
7. Bhrashta.
8. Kulaghna.
9. Garala.
10. Agni.
11. Maya.
12. Pretapureesa.
13. Apampati.
14. Devaganesa.
15. Kala.
16. Ahi.
17. Amritamsa.
18. Chandra.
19. Mridu.
20. Komala.
21. Padma.
22. Lakshmi.
23. Vageesa.
24. Digambara.
25. Deva.
26. Ardra.
27. Kalinasa.
28. Kshitiswara.
29. Kamalakara.
30. Mandatmaja.
31. Mrityu.
32. Kala.
33. Davagni.
34. Ghora.
35. Amaya.
36. Kantaka.
37. Sudha.
38. Amrita.
39. Poornachandra.
40. Vishapradigdha.
41. Kalinasa.
42. Mukhya.
43. Vamsakshaya.
44. Utpataka.
45. Kala-rupa.
46. Soumya.
47. Mridu.
48. Susitala.
49. Damshtrakarala.
50. Indumukha.
51. Pravina.
52. Kalagni.
53. Dandayudha.
54. Nirmala.
55. Subha.
56. Asubha.
57. Atisitala.
58. Sudha.
59. Payodhibhramana.
60. Indurekha.

And the 60 parts of the even signs are the above in the inverse order, that is, beginning from Indurekha and ending in Ghora.

Now a planet which occupies his particular house, Navamsa, Dwadasamsa, Trimsamsa, &c., is said to be in his Varga. A planet occupying two Vargas is said to be in Parijatamsa; if he occupies three Vargas, he is said to be in Uttamamsa; if four vargas, in Gopuramsa; if five vargas in Simhanamsa; if six, in Paravatamsa; if seven or eight, in Devalokamsa; if nine, in Airavatamsa; and if ten, in Vaiseshikamsa.

CHAPTER VIII.

ON PLANETARY DIVISIONS AND SUB-DIVISIONS OF LIFE KNOWN AS DASAS AND ANTARDASAS.

1. Determine first which of the following three is powerful—the Rising Sign, the Sun and the Moon. His period comes first. Then follow the periods of the planets occupying the Kendra houses, from such powerful rising sign or the Sun or the Moon. Then come the periods of the planets occupying the Panaphara houses from the same, and lastly come the periods of planets occupying the Apoklima houses(*a*). If there be no planets in the Kendra or Panaphara or Apoklima houses, then the periods of the other planets come in the order stated.

Notes.

(*a*). The order in which come the periods of the several planets occupying the Kendra or the Panaphara or the Apoklina houses is given in the following stanza.

2. The lengths of the several planetary periods known as dasas are the same as those of the planets as found in the last chapter. Again, of the several planets occupying the Kendra or Panaphara or Apoklina houses, the dasa period of the most powerful planet comes first, then comes that of the planet next in power and so on; but if the planets be of equal power, the dasa period of the planet whose period is the longest comes first; and if the planets be of equal power and period, then the period of the planet which rises first(*a*) comes first.

Notes.

(*a*.) That is, reappears after its conjunction with the Sun according to Commentator. Taking stanzas 1 and 2 together, we find that the dasa period of either Lagna or the Sun or the Moon, whichever is powerful, comes first. Then come the periods of the planets occupying the Kendra house, in the order stated. Then the periods of the planets occupying the Panaphara houses in the same order, and lasts

those of the planets occupying the Apoklina houses in the same order.

8. The period of the Antardasa(*a*) (sub-division of planetary period) of the planet(*b*) occupying the same house as the lord of the dasa period, is one-half of the antardasa period of such lord. The antardasa period of the planet occupying the 5th, or the 9th house from the lord of the dasa period, is one-third, that of the planet occupying the 7th house from the lord is one-seventh, and that of the planet occupying the 4th or the 8th house from the lord is one-fourth of the antardasa period of the lord. The antardasa periods of the Lagna-dasa shall be determined in the same way.

Notes.

(*a*). Planetary divisions of life are known as dasa periods and planetary sub-divisions of life are known as the antardasa periods.

(*b*.) The antardasa periods of a particular dasa period of a planet come in the order stated in the text, namely first comes the antardasa period of the planet itself, then that of the planet occupying the same house as the lord of the dasa period, then that of the planet occupying the 5th or 9th house from the lord, then that of the planet occupying the 7th house from the lord, and lastly that of the planet occupying the 4th or the 8th house from such lord. If several planets occupy the same house as the lord of the dasa period, the lord of the antardasa is the most powerful of them. Similarly, if several planets occupy the 5th and the 9th houses or the 7th house or the 4th and 8th houses from the sign occupied by the lord of the dasa, the lord of the antardasa in each of the three cases is the most powerful planet; so that the several antardasa periods are in the proportion of $1 : \frac{1}{2} : \frac{1}{3} : \frac{1}{7}$ $\frac{1}{4}$ (vide stanza 4.) If there be

no planets in any of these places, the antardasa periods of the other planets alone should be taken.

4. The fractions(*a*) should all be made to have a common denominator with different numerators. The dasa period should be divided by the sum of the numerators and the quotient when multiplied by the several numerators will give the periods of the several antardasas.

Notes.

(*a*). That is $\frac{1}{1}$, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{7}$ and $\frac{1}{4}$.

Suppose for instance there are planets in the several places referred to in the last stanza excepting say, the 7th house from the sign occupied by the lord of the dasa. The periods of the four antardasas—those of (1) the lord of the dasa; (2) the planet with it; (3) the planet occupying the 5th or the 9th house from it and (4) the planet occupying the 4th or the 8th house from it—are in the proportion of $\frac{1}{1} : \frac{1}{2} : \frac{1}{3} : \frac{1}{4}$. Reducing these to fractions with a common denominator, we get $\frac{12}{12} : \frac{6}{12}$, $\frac{4}{12}$ and $\frac{3}{12}$; in other words the antardasa periods are in the proportion of 12 : 6 : 4 : 3. The sum of these numbers is 25; if therefore the dasa period be divided by 25 and the quotient multiplied by 12, 6, 4 and 3, we shall obtain the periods of the four antardasas.

5. The dasa period(*a*) of the most powerful planet ocupying the exaltation degree of its exaltation sign is known as *Sampoorna*.(*b*) The dasa period of a weak planet occupying the depression degree of its depression sign is known as *Rikta*(*c*). The dasa period of a planet occupyng an inimical Navamsa and also the depression degree of its depression sign is knowns *Anishta*.

Notes.

(*a*). As well as the antardasa period in this and in the next two cases mentioned in the text.

(*b*). The dasa period of a planet occuupying simply its exaltation sign and not very powerful is known as *Purna*.

(*c*.) The dasa period of a weak planet occupying simply its depression sign is also known as *Rikta* (*a*,)

6. The dasa period of a planet which quitting the exaltation degree moves towards the depression sign is known as *Avarohini* ; while so moving, if the planet occupy a friendly or an exaltation Navamsa (*b*) his dasa period is known as *Madhyama*. Again the dasa period of a planet which quitting the depression degree moves towards its exaltation sign is known as *Arohini*; while so moving, if the planet occupy an imimical or a depression Navamsa, his dasa period is known as *Adhama*.

(*a*). As well as the antardasa period according to the Commentator.

(*b*). Or his own Navamsa according to the Commentator. Exaltation Navamsa is one which bears the name of the exaltation sign.

7. The dasa period(*a*) of a planet which occupies a depression or an inimical Navamsa, when in a good position(*b*) is known as *Misraphala*(*c*). The several names of the dasas indicate by their meaning the nature of the dasa periods(*d*). We shall describe (in the course of this chapter)(*e*) the effects of the several planetry dasas.

Notes.

(*a*). As well as the antardasa period according to Commentator.

(*b*.) That is, when the planet occupies his own house, a friendly house or his Moolatrikona or exaltation house

(c). Similarly the dasa period of a planet which occupies an inimical or depression sign and is in his own Navamasa, in a friendly Navamsa or a Moolatrikona or exaltation Navamsa, or if he occupies a Vargotama place, is also known as Misraphala.

(d). *E. g.* The name Sampurna indicates vast prosperity. Poorna indicates prosperity. Adhama indicates misery or destruction and very little prosperity. Rikta indicates misery and poverty. And Misraphala indicates a mixture of both good and evil.

(e). From stanza 12 of this chapter.

8. According as the rising Drekkana is the first, second or third, the Lagna dasa is known as Adhama, Madhyama or Uttama if the rising sign be a common sign; Uttama, Madhyama or Adhama if the rising sign be a movable sign; and Adhama, Uttama or Madhyama if the rising sign be a fixed sign.

Notes.

In other words, if the rising sign be one of the common signs, Gemini, Virgo, Sagittari and Pisces, the Lagna dasa is known as Adhama, if the rising Drekkana be the 1st, Madhyama if it be the 2nd, and Uttama or Poojita if it be the 3rd. Again, if the rising sign be one of the movable signs, Aries, Cancer, Libra, and Capricorn, the Lagua dasa is known as Uttama if the rising Drekkana be the 1st, Madhyama if it be the 2nd, and Adhama if it be the 3rd. Lastly, if the rising sign be one of the fixed signs, Taurus, Leo, Scorpio, and Aquarius, the Lagna dasa is known as Adhama or Asubha if the rising Drekkana be the first, Uttama or Ishta if it be the 2nd, and Madhyama or Sama if it be the 3rd. These names indicate, as already stated, the nature of the dasa period. *E. g.* Adhama indicates misery, Madhyama a mixture of both good and evil, and Uttama indicates drosperity.

9. The Naisargika (*natural*) dasas in the case of all creatures are those of the Moon, Mars, Mercury, Venus, Jupiter, the Sun and the Saturn in the order stated, and their periods are respectively 1, 2, 9, 20, 18, 20 & 50 years(*a*). If the Naisargika dasa period and the ordinary planetary dasa period happen to run together, such period (*b*) will be a prosperous one. According to Yavaneswara, the closing period(*c*) is the Naisargika Lagna dasa and produces prosperity. This is objected to by some.

Notes.

(*a*). In all 120 years.

(*b*). A similar remark applies to the Antardasa periods

(*c*). The period of life after 120 years.

10. If the lord of the dasa period or one of his friendly planets occupy the Lagna(*a*), or if the Lagna belong to the Varga (division)(*b*) of the lord of the dasa period, or if a benefic planet occupy the Lagna, or if the lord of the dasa period occupy the 3rd, 6th, 10th or 11th house from the Lagna, such dasa period(*c*) will be a prosperous one (*d*).

Again, if the Moon that occupies (*e*) a sign friendly (*f*) to the lord of the dasa(*g*) or the exaltation sign of the lord of the dasa or the 3rd, 6th, 10th, 11th, 5th, 9th or the 7th house (*h*) from the sign occupied by the lord of the dasa period, she will bring on prosperity; otherwise(*i*), she will produce misery.

Notes.

(*a*). Lagna: This is interpreted to mean the rising sign at the moment of the commencement of the dasa period; so that the hour of commencement of a dasa period must first be ascertained and a figure of the heavens drawn up for the hour.

(b). Varga: If, for instance, the Lagna be the sign, Hora, Drekana, Navamsa, Dwadasamsa or Trimsamsa of the lord of dasa period.

(c). Or Antardasa period according to Commentator.

(d). If either the friendly planet or the benefic planet occupying the Lagna be an Atimitra planet to the lord of the dasa period, such period will be a very prosperous one; if such benefic planet be an Atisatru planet, the period will not be a prosperous one; but if the planet be a neutral one, just the effects of the dasa period will occur.

(e). According to the Commentator, the Moon causes prosperity while it passes through the several places mentioned in the text. These places are with reference to the signs occupied by the lords of the dasa and antardasa periods in the course of their motions in the ecliptic.

(f). Friendly for the time being.

(g). Or antardasas according to Commentator.

(h). Vide note (e).

(i). That is when the Moon passes through the other places.

11. If, at the time of commencement of the dasa period of a planet, the Moon occupy sign Cancer, the native will become rich, live in comfort and become a man of note; if, at the time, the Moon occupy sign Aries or sign Scorpio, his wife will become unchaste; if the Moon occupy either sign Gemini or sign Virgo, the person will become more learned, get more friends and become rich; if the Moon occupy sign Leo, the person will live in dense and impenetrable forests; if the Moon occupy sign Taurus or sign Libra, he will eat sumptuous meals; if she occupy sign Capricorn or sign Aquarius, he will get a bad woman, and if the Moon occupy sign Sagittari or sign Pisces, the person will become rich, happy and respected.

12. In the benefic(*a*) dasa period(*b*) of the Sun, a person will acquire wealth by dealing in perfumes, nails, tusks of elephants and the like animals, in tiger skin and the like, in gold, by means of roads, by the king and by battle. He will become cruel, courageous, persevering, renowned and valorous. In the malefic dasa period of the Sun, he will get into trouble through his wife, son, money, enemy, weapons, fire or the king, and he will become liberal in gifts and addicted to sinful deeds; he will quarrel with his servants and will become afflicted in mind and suffer from chest pain and the like diseases.

Notes.

(*a*). The technical names, such as Sampurna, Adhama, &c., given to the planets indicate the benefic or the malefic character of their dasa period, vide note(*d*) to stanza 7.

If the dasa period be both benefic and malefic, the nature of the events will be both good and bad.

(*b*). Or antardasa period according to Commentator.

13. In the benefic dasa period of the Moon, the person will derive benefits by dealing in or by means of *the mantras*, the Brahmins, the productions of sugar-cane, milk, ghee, and the like, cloth, flower, play, sesamum seed, and food; he will respect virtuous Brahmins and the Devas; he will get daughters and will acquire an increase of wisdom, wealth and renown.

In the malefic dasa period of the Moon, the person will indulge in sleep and idleness, will lose his wisdom. wealth and renown and will quarrel with powerful men and with kinsmen.

14. In the benefic dasa period of Mars the person will fight with his enemies, will acquire wealth through his brother, the king, lands, woollen goods and goats.

In the malefic dasa period of Mars, the person will hate his sons, friends, wife, brothers, learned men and preceptors; he will suffer from diseases caused by or connected with thirst, blood, fever, bile, loss of limbs or sexual intercourse with other women. He will associate with men doing wicked deeds; he will become vicious, harsh in speech and cruel.

15. In the benefic dasa period of Mercury the person will acquire wealth by doing acts of message and through friends, preceptors and Brahmins. He will attain renown among learned men. He will become famous and will get brass and the like mixed metals, gold, horns, lands, popularity, comfort and ease. He will ridicule others and will serve under other men. He will get an increase of wisdom and successfully do deeds of virtue.

In the malefic dasa period of Mercury the person will become harsh in his speech and will suffer from grief, imprisonment, pain of mind and diseases arising from an affection of the three dhatus—*vata* (the air), *pitta* (bile), and *sleshma* (phlegm.)

16. In the benefic dasa period of Jupiter, the person will acquire wealth by acts of worship, by his learning, valor, ingenuity, bright personal appearance, military fame, mantras, the king and the Vedas. He will have an increase of gold, horses, precious stones and elephants and will acquire the friendship of good kings.

In the malefic dasa period of Jupiter, the person will learn things requiring much ingenuity, will suffer from foot journey and pain in the ear and will quarrel with wicked men.

17. In the benefic dasa period of Venus, the person will enjoy sweet music, various pleasures, perfumes, sumptuous meals, alcohol, fine cloths, women, and precious

stones. He will be of fine appearance, valorous, and will enjoy every substance, provoking sexual passion, will become learned in the Sastras, will obtain the object of his desire, will acquire friends, will become skilled in trade and in agriculture, and will get hidden treasures and wealth.

In the malefic dasa period of Venus, the person will quarrel with crowds of people, with the king, hunters and wicked men and he will suffer much from his own friends.

18. In the benefic dasa period of Saturn the person will get asses, camels, birds, buffaloes and old women, will rule over hamlets, villages or towns, and will thereby become renowned and will get grain of inferior quality.

In the malefic dasa period of Saturn the person will suffer from phlegmatic and windy complaints; will be jealous, angry, distracted in mind, dirty, exposed to danger, idle, suffer from grief, and be much troubled. His servants, sons, daughters and wife will exercise authority over him and he will suffer from defective organs.

19. If the dasa period be a benefic one, the effects will be good; if it be a malefic one, the effects will be bad, If it be of a mixed nature, the effects will be both good and bad; the effects for the Lagna dasa are the same as the effects for the dasa period of the lord of the rising sign.

Notes.

As stated already, the character, whether benefic or malefic of a dasa period is to be determined from the technical names given to the lord of the period. Vide stanzas 6 and 7. Again, if, at the time of birth, any of the planets occupy the Upachaya houses, be of bright discs and of distinct motion, the effects will be good in their dasa periods. But if the planets suffer defeat in conjunction, be

of disagreeable appearance or of small discs, the effects will be bad in their dasa periods. The planets, which, at the time of commencement of their antardasa periods, might be aspected by benefic planets or occupy the Vargas (divisions) of benefic or atimitra (very friendly) planets are powerful and will not cause death; if they be situated otherwise they will cause death.

20. In the benefic dasa periods of the planets a person will acquire the several metals assigned to the planets (vide Chapter II. 12) and in the malefic dasa periods of the planets he will lose them. Again, in the antardasa period of a planet a person's occupation will be that mentioned for the planet (vide Chapter X.) The effects described for the 12 houses from the ascendant, for the 12 signs from Aries, for planetary aspects and for all yogas excepting Nabhasa yogas (Ch. 12) will occur in the dasa period of the planet which is most powerful among the yoga planets.

21. In the dasa period of a particular planet, the person's complexion will be that due to the elementary principle presided over by the planet and the complexion will be accompanied by certain other qualities due to the same elementary principles and discernible by their respective organs of sense.

Notes.

Physical man is a composition of the five elementary principles—earth, water, fire, air and akas (ether): Mercury presides over earth; Venus and the Moon over water; Mars and the Sun over fire; Saturn over air; and Jupiter over Akas. In the dasa period of a particular planet, his elementary principle will predominate and the complexion of the person during such period will be that due to the

particular elementary principle. Varaha Mihira in Chapter 68 of his Brihat Samhita (Stanzas 90 to 93) has thus stated in detail the complexion due to each of the seven planets:

"The complexion discernible in shining teeth, skin, nails and hairs of the body and of the head will be attended with prosperity; it is caused by the element of earth; it makes the person happy, rich and virtuous."

"The complexion which is glossy, white, clear, green and agreeable to look at is caused by the element of water; it will make all creatures possessing it happy and successful in all their attempts and will produce wealth, comfort, luxury and prosperity."

"The complexion which is fearful, unbearable, of the color of the lotus, gold or fire, and indicating strength, power and valor, is caused by the element of fire, and it brings success to a person and enables him to gain his desired object."

"The complexion which is dirty, not glossy, black and of bad scent, is caused by the element of air; it will cause to the person death or imprisonment, disease, ruin and loss of wealth."

"The complexion which is of the color of crystal, noble, clear and indicating wealth and generosity, is caused by the element of ether; it gives a person all that he desires."

Now suppose the dasa period to be that of Mars, his element is fire; the complexion caused by the elementary principle of fire described above, will be the complexion of a person in the dasa period of Mars and so for the other planets.

Again, the property of earth is smell, discernible by the nose; that of water is taste, discernible by the tongue that of fire or light is shape or appearance, discernible by

the eye ; that of air is touch, discernible by the body ; and that of Akas is sound, discernible by the ear. Suppose the dasa period to be that of Venus, his element is water ; the quality belonging to water is taste, discernible by the tongue. Therefore in the dasa period of Venus, the person will eat juicy meals according to his desire. In the dasa period of Jupiter (Akas—sound), the person's speech will be sweet and agreeable to the ear ; in the period of Mercury (earth—smell), the person's body will be with an agreeable odor ; in that of Mars (fire—shape) he will be of agreeable appearance ; and in that of Saturn (air—touch, he will be of soft body. From a careful observation of these qualities the particular dasa period of a person may also be determined.

22. In the benefic dasa period of a planet the good effects are caused immediately by the Divine Soul living within the body and assuming for the time being a benefic character. (*a*) When a person is found to enjoy the good effects described for a planetary dasa period, it may be concluded that such dasa period is going on at the time. As regards the effects described for planets which might be powerless, these are experienced by a person either in his dream or in mental reveries.

Notes.

(*a*). If the dasa period be a malefic one, the divine soul assumes a malefic character for the time, and if the period be of a mixed nature, the divine soul assumes a corresponding character.

(*b*). A wild train of thought in which a person enjoys or suffers according to his hopes or fears.

23. If the character of the lord of a dasa period be found to bebenefic under one yoga and malefic under another yoga, neither of the effects will occur ; if two yogas give a

charactor and one another character, the former will take effect. But if to two distinct planets conflicting effects have been assigned, both will come to pass.

Notes.—The division of life into dasas as given by the author is hardly studied by Indian astrologers, evidently from the difficulties attending its application. These astrologers, as a class, employ the exceedingly simple division of life into what is known as Udu or Nakshatra dasas. According to this the maximum period of human life is divided into 9 parts presided over by the seven planets and by Rahu and Ketu—the two nodes of the Moon. They come in the following order and their years are also given below:

(1)	The Sun,	6	years.	(5)	Jupiter,	16	years.
(2)	The Moon,	10	,,	(6)	Saturn,	19	,,
(3)	Mars,	7	,,	(7)	Mercury,	17	,,
(4)	Rahu,	18	,,	(8)	Ketu,	7	,,

(9) Venus, 20 years.

The lord of the dasa period at the time of birth is ascertained from the asterism which the Moon occupies at the time—the nine triangular asterisms represent the nine dasas: if therefore at the time of birth, the Moon occupy one of the triangular asterisms of

Krittika, U. Phalguni and U. Ashadha, the dasa period is that of the Sun.

Rohini, Hasta and Sravana	... Moon.
Mrigasirsha, Chitra and Sravishta	... Mars.
Ardra, Swati and Satabhishak	... Rahu.
Punarvasu, Visakha and P. Bhadrapada	... Jupiter.
Pushya, Anuradha and U. Bhadrapada	... Saturn.
Aslesha, Jyeshta and Revati	... Mercury.
Aswini, Magha and Mula	... Ketu.
Bharani, P. Phalguni and P. Ashadha	... Venus.

How much of the period of a particular dasa has elapsed and how much remains at the time of birth must be ascertained from the portion of the asterism passed over by the Moon and the portion remaining at the time. This may be roughly ascertained from the time taken by the Moon to go over the portion of the asterism—the whole time in which the Moon passes through a particular asterism (as given in the Calendar) representing the full period of a dasa; *e.g.* suppose the Moon to take 64 ghatikas and 42 vighatikas to go over the asterism of Krittika, and suppose that at the time of birth, the Moon has gone over a portion of asterism covered by 24 ghatikas and 16 vighatikas. Required the number of years remaining at the time of birth in the dasa period of the Sun. Now the time in which the Moon will go over the remaining portion of the asterism of Krittika= 64 gh. 42. vigh—24 gh. 16 vigh. =40 gh. 26 vigh. Now 64 gh. and 42 vigh. represent the whole period of 6 years of the Sun. Therefore time required

$$= \frac{6 \text{ years}}{64 \text{ gh. } 42 \text{ vigh.}} \times 40 \text{ gh. } 26 \text{ vigh.}$$

$$= \frac{6}{64 \times 60 + 42} \times 40 \times 60 + 26.$$

$$= \frac{6}{3882} \times 2426 \text{ years} = \frac{6}{1941} \times 1213 \text{ years}$$

$$= \frac{7278}{1941} \text{ years} = 3 \text{ years, } 8 \text{ months, } 29 \text{ days,}$$

51 ghatikas, 39 vighatikas.

To this must be added in the order stated the dasa periods of the Moon, Mars, Rahu, &c., till we come to the present age of the person.

Again, the nine dasa periods are each divided into 9 sub-divisons known as antardasas—the lord of the first

antardasa being the lord of the dasa period, and those of the antardasas which follow are the same as the lords of the dasa periods which follow ; so that the antardasas, of the dasa periods of Jupiter for instance are those of Jupiter Saturn, Mercury, Ketu, Venus, the Sun, the Moon, Mars and Rahu. The length of the antardasa periods bear the same proportion to each other as the lengths of the dasa periods. For instance, required the length of the antardasa period of Venus in the dasa period of Jupiter. The dasa period of Jupiter is 16 years, that of Venus is 20 years, that of all the planets is 120 years ; therefore the length of the antardasa

$$\text{period required} = \frac{16 \text{ years}}{120 \text{ years}} \times 20 \text{ years} = \frac{8}{3} \text{ years} = 2 \text{ years}$$

and 8 months.

Again, each of the antardasa period is further subdivided into 9 parts in the same proportion, known as Sukshma periods. The appendix will contain tables for the periods of the dasa, antardasa and sukshma periods—also for readily ascertaining by mere inspection the period from one dasa period to another and from one antardasa period to another antardasa period.

CHAPTER IX.

On Ashtakavargas(*a*).

1. The benefic places of the Sun are the 1st, 2nd, 4th, 7th, 8th, 9th 10th and 11th houses from himself ; the same places from Mars and Saturn ; the 6th, 7th ,and 12th houses from Venus ; the 5th, 6th, 9th and 11th houses from Jupiter ; the 3rd, 6th, 10th and 11th houses from the Moon ; the 3rd, 5th, 6th, 9th, 10th, 11th, and 12th houses from Mercury, and the 3rd, 4th, 6th, 10th, 11th and 12 th houses from Lagna.

(*a*). This means the benefic and malefic places of a planet with reference to eight places—the places occupied by the seven planets and the Lagna at the time of birth.

2. The benefic places of the Moon are the 3rd, 6th, 10th and 11th houses from Lagna; the 2nd, 3rd, 5th, 6th, 9th, 10th, and 11th houses from Mars; the 1st, 3rd, 6th, 7th, 10th and 11th houses from herself (Moon); the 3rd, 6th, 7th, 8th, 10th and 11th houses from the Sun; the 3rd, 5th, 6th and 11th houses from Saturn; the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th houses from Mercury; the 1st, 4th, 7th, 8th, 10th, 11th and 12th houses from Jupiter; and the 3rd, 4th, 5th, 7th, 9th, 10th and 11th houses from Venus.

3. The benefic places of Mars are the 3rd, 5th, 6th 10th and 11th houses from the Sun; the 1st, 3rd, 6th 10th and 11th houses from Lagna; the 3rd, 6th, and 11th houses from the Moon; the 1st, 2nd, 4th, 7th, 8th, 10th, and 11th houses from himself (Mars); the 1st, 4th, 7th, 8th, 9th, 10th and 11th houses from Saturn; the 3rd, 5th, 6th and 11th houses from Mercury, the 6th, 8th, 11th and 12th houses from Venus; and the 6th, 10th, 11th and 12th houses from Jupiter.

4. The benefic places of Mercury are the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses from Venus; the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from Saturn and Mars; the 6th, 8th, 11th and 12th houses from Jupiter; the 5th, 6th, 9th, 11th and 12th houses from the Sun; the 1st, 3rd, 5th, 6th, 9th, 10th and 11th houses from himself; the 2nd, 4th, 6th, 10th and 11th houses from the Moon; and the 1st, 2nd, 4th, 6th, 8th, 10th, and 11th houses from Lagna.

5. The benefic places of Jupiter are the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses from Mars; the 1st, 2nd, 3rd

4th, 7th, 8th, 10th and 11th houses from himself; the 1st, 2nd 3rd, 4th, 7th, 8th, 9th, 10th and 11th houses from the Sun; the 2nd, 5th, 6th, 9th 10th and 11th houses from Venus; the 2nd, 5th, 7th, 9th and 11th houses from the Moon; the 3rd, 5th, 6th and 12th houses from Saturn; the 1st, 2nd, 4th, 5th, 6th, 9th, 10th, and 11th houses from Mercury, and the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Lagna.

6. The benefic places of Venus are the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses from Lagna; the 1st, 2nd, 3rd, 4th, 5th, 11th and 12th houses from the Moon; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses from himself; the 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses from Saturn; the 8th, 11th and 12th houses from the Sun; the 5th, 8th, 9th, 10th and 11th houses from Jupiter; the 3rd, 5th, 6th, 9th and 11th houses from Mercury; and the 3rd, 5th, 6th, 9th, 11th and 12th houses from Mars.

7. The benefic places of Saturn are the 3rd, 5th, 6th and 11th houses from himself; the 3rd, 5th, 6th, 10th, 11th and 12th houses from Mars; the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses from the Sun; the 1st, 3rd, 4th, 6th, 10th and 11th houses from Lagna; the 6th, 8th, 9th, 10th, 11th and 12th houses from Mercury; the 3rd, 6th, and 11th houses from the Moon; the 6th, 11th and the 12th houses from Venus; and the 5th, 6th, 11th and 12th houses from Jupiter.

8. Thus have been described the benefic places of the planets; the other places are malefic.(*a*) A place will produce benefic or malefic effects if it be more benefic for the planet than malefic or vice versa(*b*).

These places are all with reference to the places occupied by the planets at the time of birth. The planets while passing through places which happen to be the Upachaya houses or which might be their own houses or their friendly

or exaltation signs, produce benefic effects fully if such houses or signs are more benefic for the planets than malefic; and planets while passing through places which happen to be Apachaya houses or which might be their inimical or depression signs, produce malefic effects fully if such houses or signs be more malefic for the planets than benefic.

Notes.

(*a*). For instance, the 3rd, 5th, 6th and 12th houses from himself are malefic places for the Sun. The 1st, 2nd, 4th, 5th, 7th, 8th, 9th, and 12th houses from Lagna are malefic places for the Moon, and so forth.

(*b*). In preparing tables of Ashtakavarga, it is usual to mark the benefic places with dots and the malefic places with lines. We will put down the Ashtakavarga table for Mars in the following horoscope :—

Lagna. Venus.	Sun.	Moon. Mercury.	
	Rasi Chakra.		Jupiter.
Mars.			
		Saturn.	

Mark the benefic places of Mars with dots and the malefic places with lines. The result will be found to be as follows.

000 = 3 11111 = 5	000 = 3 11111 = 5	000 = 3 11111 = 5	000 = 3 11111 = 5
000 = 3 11111 = 5	Ashtaka Varga of Mars.		0000 = 4 1111 = 4
00000 = 5 111 = 3			00000 = 5 111 = 3
00 = 2 111111 = 6	0 = 1 1111111 = 7	00000 = 5 111 = 3	00 = 2 111111 = 6

The table means that while Mars moves through sign Aries for instance, the benefic effects will be $\frac{3}{8}$ and the malefic effects will be $\frac{5}{8}$. In other words he produces malefic effects to the extent of $\frac{5}{8}$—$\frac{3}{8}$ or $\frac{2}{8}$ of his power. Similar remarks apply to the other places.

Notes.—The Ashatakavarga tables are generally prepared with the number of benefic dots alone marked in them —the number representing the malefic lines being the difference between number 8 and the number of dots. The above table will then stand as follows :—

3.	3.	3.	3.
3.			4.
5.			5.
2.	1.	5.	2.

All these numbers represent the benefic dots.

The A.V. tables are useful in the prediction of most of the important events of life. Regular treatises exist on this branch of horoscopy, which must be consulted for full particulars. We shall give here some of the uses of the A. V. tables.

The tables prepared, as stated above, with figures representing benefic dots are subjected to two reductions or eliminations, known as Trikona and Ekadhipattya reductions—that is, of the figures in the triangular signs, and of the figures in the several pairs of signs forming the houses of the planets from Mars to Saturn.

I.

TRIKONA OR TRIANGULAR REDUCTIONS.

The Triangular signs are given in the notes to Stanza 6 of Chapter I. The reduction rules are :—

1. If the figures in the triangular signs be not all alike subtract from each the least of the three figures, keeping the remainders.

2. If there be no figure in one of the three signs, no reduction need be made.

3. If there be no figure in two of the three signs remove the figure in the third.

4. If the figures in the three signs be equal, remove them all.

II.

EKADHIPATTYA REDUCTIONS.

The Ekadhipattya signs are given in the notes to Stanza 6 of Chapter I. The reduction rules are :—

1. If there be planets in both the houses of a planet no reduction need be made.

2. Of the two houses of a planet, one of which is occupied and the other not, (1) if the figure in the former

be smaller than the figure in the latter, make the latter equal to the former, (2) if the figure in the former be greater than the figure in the latter, remove the latter, (3), if the figures in both be equal, remove the figure in the latter.

3. Of the two houses of a planet, both of which are not occupied, (*a*), if the figures in the two houses be equal remove both ; (*b*), if the figures be unequal, make the larger figure equal to the smaller one.

4. If there be no figure in one of the two houses no reduction need be made.

5. The figures in the signs Cancer and Leo, which are respectively the houses of the Moon and the Sun, are not subject to the Ekadhipattya reduction.

ILLUSTRATION.

We will apply these rules to the A. V. table of Mars given already.

REDUCTION I.

The figures in the Triangular signs of Aries, Leo and Saggittari are respectively 3, 5, 2. Under rule (1) subtract 2 from each, and the resulting figures are 1, 3, 0. The figures in the triangular signs of Taurus, Virgo and Capricorn, are respectively 3, 2, 5. Applying rule (1) we get 1, 0, 3. The figures in the triangular signs of Gemini, Libra and Aquaries are 3, 5, 3. Applying rule (1) we get 0, 2, 0. The figures in the triangular signs of Cancer, Scorpio and Pisces are 4, 1, 3. Applying rule (1) we get 3, 0, 2. So that the A. V. of Mars after the first reduction stands as follows.

2	1	1	0
0	A. V. of Mars after Reduction No. I.		3
3			3
0	0	2	0

Reduction. No. II.

This reduction should be made only to the figures resulting from Reduction No. I.

Of Aries and Scorpio, the two houses of Mars, Aries is occupied and Scorpio is unoccupied. The figures in them are 1, and o, respectively. Under rule (4) no reduction need be made. Taurus and Libra, the two houses of Venus, are both occupied; under rule (1) no reduction need be made. Gemini and Virgo, the two houses of Mercury are both unoccupied, the figures in them are, o and o-Rule (4) applies and there is no necessity for reduction. Of Pisces and Sagittari, the two houses of Jupiter, the former alone is occupied and the figures in them are 2 and o. Under rule (4) no reduction need be made. Of Aquarius and Capricorn the two houses of Saturn the latter alone is occupied and the figures in them are o, and 3. Applying rule 4 no reduction need be made. The figures in Cancer and Leo, which are respectively the houses of the Moon andthe Sun, are not subject to reduction Vide rule 5. These figures are 3 and 3.

So that after Reduction No. II t[illegible] . V. table of Mars will stand thus :—

2	1	1	0
0	A. V. table of Mars after Reductions I and II.		3
3			3
0	0	2	0

The total of figures after the 2 reductions is 15.

Similarly the A. V. tables of the Sun, the Moon, Mercury, Jupiter, Venus and Saturn may be reduced.

We will now give some of the uses of these tables.

A. V. of the Sun.

In the case of A. V. of the Sun,(a) multiply the total of the figures after reductions by the figure in the 9th house from the Sun in the A. V. Divide the product by 27 and take the remainder. Mark the asterism, counting the remainder from Aswini. When Saturn passes through such asterism or through its triangular asterisms either a person's father or paternal uncle will die or suffer miseries if the planetary dasa period at the time be a malefic one.

No work shall be commenced when the Sun passes through signs where there are no figures in A.V. of the Sun.

During such periods a person suffers from diseases, misery and quarrel.

Multiply the total of reduced figures by the figures in the 8th house from the Sun in the A. V. of the Sun. Divide the product by 12. The remainder represents the sign (month) from Aries, through which or through one of its triangular signs when the Sun passes a person dies (in the year of his death).

(a) A. V. of a planet is the Ashtaka Varga of a planet before reduction.

Add together the three figures in each of the 4 sets of the triangular signs Aries, Leo, Sagittari, &c. Find out which of these totals is the largest. Find out the Dik or quarter for the particular set of triangular signs giving the total. (Vide note (*f*) to stanza 19 Chapter II). The place of worship in the house of a person will be in such direction.

A. V. of the Moon.

Multiply the total of the reduced figures by the figure in the 4th house from the Moon in A. V of the Moon; divide the product by 27, take the remainder and for it find out the asterism from Aswini as before. When Saturn passes through such asterism or through its triangular asterisms a person's mother dies or suffers miseries if the planetary dasa period at the time be a malefic one.

Multiply the total of reduced figures by the figure in the 8th house from the Moon in the A. V. of the Moon. Divide the product by 27. Take the remainder; and for it find out the asterism from Aswini as before. When the Moon passes through it or through its triangular asterisms there will be quarrel, anger and grief.

No work shall be commenced when the Moon passes through signs in which there are no figures in the A. V. of the Moon.

Find out the Dik or quarter as before and it will give the position of the bath-room in the house of a person.

A. V. of Mars.

When Saturn passes through signs in which there are no figures in the A.V. of Mars, the person will suffer from diseases, if Mars be powerful, and will die if Mars be weak and if he be not the lord of the ascendant.

Find out the Dik or quarter as before.

It will give the position of the kitchen in a person's house.

A. V. of Mercury.

When Saturn passes through signs in which there are no figures in the A.V. of Mercury the person's son or friends will die.

Find out the Dik or quarter as before.

It will give the position of the play-ground in the house of a person.

A. V. of Jupiter.

The figure in the 5th house from Jupiter in the A.V. of Jupiter will give the number of sons of a person. The number of those meeting with early death will be the number of planets occupying inimical or depression signs.

The Dik or quarter ascertained as before will give the position of the Treasury or store-room.

A. V. of Venus.

A person will get a wife, lands and wealth when Venus passes through signs containing the largest figure in the A. V. of Venus after reduction.

The Dik or quarter ascertained as before will give the position of the bed room.

A. V. of Saturn.

In the A. V. of Saturn add together the figures in the signs from the ascendant to the house occupied by Saturn and also figures in the signs from Saturn to the ascendant. The two totals will give the years in which a person will suffer from diseases and from grief. Add the two totals the sum will give the year in which a person's life will be in danger.

A similar remark applies to the A. V. of Mars.

When the Sun and the Moon pass through signs in which the figures are least in the A. V. of Saturn, a person dies (in his year of death).

The Dik or quarter ascertained as beforo gives the position of the spot where the sweepings are gathered.

Sarvashtaka Varga

The Ashtaka vargas of the Sun and other planets considered separately are known as Bhinnashtaka vargas and their sum forms what is known as Sarvashtaka varga. In the latter, the figure in sign Aries is the sum of the figures in sign Aries in the several Bhinnashtaka vargas; similarly the figure in sign Taurus of S. A. V. is the sum of the figures in sign Taurus of the B. A. Vs. and the figures of the other signs may be similarly obtained. The total of these figures will always be 337—this being the sum of the totals of the figures of the seven B. A. Vs. The latter figures are 48, 49, 39, 54, 56, 52 and 39 from Sun to Saturn.

Now various events of life are predicted by means of the figures of the S. A.V. table.

(1). If the figure in a particular sign exceed 30 then planets passing through it will produce benefic effects; if it be between 25 and 30, such effects will be neither good nor bad and if the figure be less than 25 the effects will be bad.

Again, all good works shall be commenced when the rising sign is one whose figure is largest in the S. A. V. table and marriages and other connections shall be formed with persons whose star is one of the stars of such sign.

(2). As the 10th house represents labour, the 11th house gain and the 12th loss, if the figure in the 11th house be greater than the figure in the 10th house and if the figure in the 12th house be smaller than the figure in the 11th house and if the figure in the ascendant be greater than the figure

in the 12th house the person will be happy and prosperous—the meaning is clear, the labor being slight, gain much and loss comparatively small. If the figures be otherwise the person will be unhappy.

(3). Excepting the 6th, 8th and 12th houses, of the remaining 9 houses the significations of those where the figures are large will be in a condition of prosperity (*Vide* note (*a*) to Stanza 15, Chapter I.)

(4.) Add together the figures of the four signs from Pisces,—Pisces, Aries, Taurus and Gemini. Add also the figures of the four signs from Cancer and of the four signs from Scorpio. These three totals represent the three sections of a man's life. Whichever total is the largest, the corresponding division of life will be happy and prosperous. If three or more malefic planets occupy the four signs from Pisces a person will suffer miseries in the 1st section of life; if they occupy the four signs from Cancer the miseries will occur in the 2nd section, and if they occupy the four signs from Scorpio, then, in the 3rd section of life. If the planets in the several sections be benefic the person will be happy; and if both malefic and benefic planets occupy the several sections the effects will be both good and bad.

5. Add together the figures in the houses occupied by Saturn, Lagna and Mars. The sum will give the year in which a person will suffer from diseases and other miseries.

6. Add together the figures of houses occupied by Rahu, Mars and Saturn. The sum will give the year in which a person will suffer from poison, weapons and wounds.

7. Add together the figures of the signs occupied by benefic planets. The sum will give the year in which a person will get a son, wealth and the like.

8. Multiply the total of the figures of A. V. of the planet who is the lord of the 8th house from the ascendant by the figure of the 8th house in S. A. V. table. Divide the product by 12; the remainder will give the Month from Aries in which a person dies (in the year of his death.)

In the same way the month of death of a person's father may be ascertained by a similar calculation with reference to the 9th house and that of the mother with reference to the 4th house.

9. Find out from the S. A. V. table the powerful Dik or quarter. Cow sheds, rice fields, agricultural operations shall be conducted in such dik or quarter and the weak dik or quarter shall be rejected for all purposes.

Again, Parasara in his Hora Sastra, a very voluminous work, has treated of 32 distinct processes for ascertaining the length of human life. They are:

I.	Pindayurdaya	12
II.	Dhruvayurdaya	4
III.	Rasmikayurdaya	4
IV.	Amsakayurdaya	4
V.	Ashtakavargayurdaya	4
IV.	Vishayayurdaya	2
VII.	Nakshatramsakayurdaya	2
	Total	32

I. Pindayurdaya.

This is divided into 3 schools, (1) that of Yavanacharya (vide Stanza 1 Ch. 7), (2) that of Jeevasarma (vide stanza 9 Ch. 7), (3) that of Badarayana according to which the maximum years of each planet when in his exaltation sign is one-seventh of 100 years.

Each of these three schools has 4 sub-divisions: (*a*) The Neechardhharana process according to which the

maximum period is one-half at depression. (*b*) The Neechabhava process according to which the period vanishes at depression. (*c*) The Krita harana process according to which the periods suffer reductions. (*d*) The Akrita harana process according to which the periods suffer no reductions.

Thus Pindayurdaya is of 12 sorts.

II. Dhruvayurdaya.

This is otherwise known as Nysargikayurdaya. (vide Stanza 9 Ch. 8). As stated above there are 4 kinds of this depending on the 4 divisions mentioned above—(*a*), (*b*), (*c*) and (*d*).

III. Rasmikayurdaya.

According to this the years of the planets from the Sun to Saturn are respectively 16, 20, 9, 8, 9, 25, and 26. There are 4 kinds of this as stated above.

IV Amsakayurdaya.

This is Satyacharyar's method referred to at the end of stanza 9 Ch. 7. This process, in certain cases has to be varied into what is known as Prakramanugata method. The two processes again divide, each, into two parts known as Kritavridhika and Akritavridhika—*i. e.* the years are to be increased according to some and not to be increased according to others. *Vide* Parasara's Hora Sastra. Thus we get 4 kinds of Amsakayurdaya.

V. Ashtakavargayurdaya.

This process as stated above has to be varied into what is known as Prakramanugata method. The two processes again divide, each, into two parts known as Kritavridhi and Akritavridhi as stated above. *Vide* Parasara Hora. Thus we get 4 kinds of Ashtakavargayurdaya. One of these 4 methods is given at the end of these notes.

VI. Vishayayurdaya.

This consists of two kinds—the one according to Parasara and the other as mentioned in a work named Prakriyamala. These partake of the nature of the Ashtakavarga process.

VII. Nakshatramsakayurdaya.

This is of two kinds—the one is known as the Kalachakra process and the other as the Nakshtradasa.

Thus 32 processes are mentioned by Parasara who at the same time states the particular cases to which each process is applicable. Of these 32 processes, Varaha Mihira has mentioned the most important ones in chapter 7. For further particulars in Ayurdaya the reader is referred to the works of Parasara and other writers.

We shall here state the details of the Ashtakavarga process. The following tables are employed in the process.

Rasi Gunakara or Zodiacal factors.

Aries	...	7	Libra	...	7
Taurus	...	10	Scorpio	...	8
Gemini	...	8	Sagittari	...	9
Cancer	...	4	Capricorn	...	5
Leo	...	10	Aquarius	...	11
Virgo	...	5	Pisces	...	12

Graha Gunakara or Planetary factors

The Sun	...	5	Mercury	...	5
The Moon	...	5	Jupiter	...	10
Mars	...	8	Venus	...	7

SATURN. 5.

Multiply the several figures in the signs from Aries in the Ashtakavarga of the Sun by the figures of the Rasi Gunakara table respectively and add the products.

Again multiply the several figures in the signs occupied by the Sun and other planets by the figures of the

Graha Gunakara table respectively and add the products. Add the two totals. Multiply the sum by 7; divide the poduct by 27. The quotient will give the years of the Sun. Multiply the remainder by 12 and divide the product by 27 the quotient will give the months; multiply the remainder by 30 and divide the product by 27; the quotient will give the days, and similarly find the Ghatikas and Vighatikas. Thus we have obtained the A. V. years of the Sun.

Similarly those of the Moon, Mars, Mercury, Jupiter, Venus and Saturn may be obtained from the A. V. tables.

Now these periods are subject to the following reductions.

(1.) If a planet is accompanied by another planet in a sign the amount of reduction is one-half of the period obtained.

(2.) If a planet occupy his depression sign, the amount of reduction is one-half.

(3.) If he be an Astangata planet, the amount of reduction is also one-half.

(4.) If he occupy an inimical sign, the amount is one-third.

(5.) If he occupy the visible hemisphere the amount is one-half.

(6.) If he suffer defeat in conjunction the amount is one-third.

(7.) In the case of the Sun and the Moon again, if these be of unusual appearance the amount is one-third.

N B. Where several reductions have to be applied to the period of a planet it will be enough if the largest of them be alone made.

After making the sevearl reductions add up the resulting years of the planets, multiply the sum by 324 and divide the prodnct by 365. The quotient will give the length of a person's life in years, months, days, &c.

Again, in the A. V. of Saturn as before, multiply the figures of the several signs from Aries by the Zodiacal factors and add up the products. Multiply the figures in the several signs occupied by the Sun and other planets by the several planetary factors and add up the products. Add together the two totals. To the sum add the sum of the figures resulting after making the Trikona and Ekadhipatya reductions to the figures of the A. V. of Saturn. Multiply the sum by the figure in the 8th house from the ascendant in the A. V. of Saturn; divide the prodnct by 27; the quotient will also give the length of a person's life, provided such length is otherwise found to range between 34 and 66 years; the length of life will be 27 years less than the period obtained if the person's age is otherwise found to range from 1 to 33 years and 27 years more than the period obtained if such length be found to range between 67 and 100 years and death will occur if the dasa period be a malefic one. There are brief processes for ascertaining by inspection whether the length of life of a person falls in the first, or the second or the third section of the maximum period of 100 years *Vide.* the Astrological Aphorisms of Jaimuni.

Hitherto we have been dealing with the tables of the B. A. V. and S. A. V. prepared with the figures representing the benefic planetary places. Tables can also be prepared with figures representing the malefic places of the planets. (*Vide* note *b,* to stanza 8). Special rules exist relating to the prediction of events of life with the help of the figures of these tables. The reader is referred to the works of Parasara.

CHPTER X.

ON AVOCATION.

1. A person gets wealth from his father, mother, enemy, friend, brother, wife or servant according as the planet which occupies the 10th house from the Lagna or from the Moon is the Sun, or the Moon, or Mars or Mercury, or Jupiter or Venus or Saturn respectively (*a*). If there be no such planet, the avocation of a person will be that stated for the planets (*b*) which might be the lords of the Navamsas occupied by the lords of the 10th houses from Lagna, the Moon and the Sun (*c*).

Notes.

(*a*). If the 10th house from the ascendant and the 10th house from the Moon be both occupied by planets, a person will acquire wealth from both sources, and if several planets occupy the 10th house there will be several sources of wealth.

(*b*). *Vide* stanzas 2 and 3.

(*c*) Suppose sign Cancer is the Lagna; the 10th house from Cancer is Aries; the lord of Aries is Mars; suppose Mars to occupy the Navamsa of Sagittari; the lord of Sagittari is Jupiter and the avocation stated for Jupiter (*vide* 3rd stanza) will be the avocation of a person. It also follows that a person's avocation will be all the three stated for the lords of the Navamsas occupied by the lords of the 10th houses from Lagna, the Moon and the Sun.

2. If the lord of the Navamsa (*a*) be the Sun, a person will deal in perfumes, gold, woollen fabric, medecine, and the like. If the lord be the Moon, he will till lands or deal in the productions of water (*b*) or get money through women. (*c*) If he be Mars, the person will deal

in metals or minerals, fire (*d*) or weapons and will also acquire wealth by acts of boldness; if he be Mercury, the person will be a writer, an accountant, and the like (*e*) and will also acquire wealth by various handicraft (*f*).

Notes.

(*a*). That is the lord of the Navamsa occupied by the lord of the 10th house from Lagna, the Moon and the Sun.

(*b*). Such as pearls, conch shells, whale-bones and the like.

(*c*). By serving under or otherwise following them.

(*d*). Fire: he may be the driver of a fire engine or a dealer in matches and the like.

(*e*). By writing commentaries on the works of writers and the like.

(*f*). Such as painting, book-binding, arrow-making or the making of flower-wreaths, sandal paste, perfumes and the like.

3. If the lord of the Navamsa be Jupiter, a person will get wealth through Brahmins, the Devas or learned men, through mines (*a*) and the like (*b*) and through acts of virtue (*c*); if he be Venus, the person will deal in gems, (*d*) silver and other metals, in cows and buffaloes; and if the lord be Saturn, the person will acquire wealth by means of hard labour, (*e*) by acts of torture, (*f*) by carrying burdens and by low deeds unsuited to his rank. Thus persons acquire wealth by avocation stated for the lords of Navamsas occupied by the lords of the 10th house. (*g*).

(*a*). The word in the text is Akara which includes gold and silver mines, places where salt is produced or where elephants are found.

(*b*). Such as contract work.

(c). Such as sacrificial rites, gifts, acts of charity, pilgrimage, service under Guru or preceptor.

(d). Such as diamonds, rubies, and the like.

(e). Such as walking and the like.

(f.) Either by self torture or torturing other creatures.

(g) From Lagna, the Moon and the Sun.

4. If such yoga planet (a) occupy (b) a friendly sign, a person will acquire wealth (in the dasa or antardasa period of such planet) through a friend. If such yoga planet occupy an inimical sign, the person will get wealth through his enemy ; and if such planet occupy his own house, the person will get wealth by means of his house. If, when the Sun happens to be the yoga planet, he occupy his exaltation sign, the person will acquire wealth by his own powers. If (at the time of birth) powerful benefic planets occupy the 11th house, the Lagna or the 2nd house, the person will acquire wealth in various ways (c).

Notes.

(a). That is either the planet which occupies the 10th house from the ascendant or the Moon or the planet which is the lord of the Navamsa occupied by the lord of the 10th house from Lagna, the Moon and the Sun.

(b). At the time of birth.

(c). In other words he will prosper well whatever may be the avocation he may choose to follow.

CHAPTER XI.

ON RAJA YOGA OR THE BIRTH OF KINGS.

1. According to the Yavanas a person born when three or more malefic planets are in their exaltation signs

becomes a tyrannical king (*a*). According to Jeevasarma if such planets be malefic a person will never become a king (b).

Notes.

(*a*). If three or more planets occupying their exaltation signs be benefic, the person becomes a good king; if both benefic and malefic he will become both a good and a bad king.

(*b*). According to Jeevasarma, such a person becomes rich and powerful but not a king. Varha Mihira is of the opinion of the Yavanas.

2. Of the four planets, Mars, Saturn, the Sun, and Jupiter, by all the four or any three of them occupying exaltation signs while each of the planets occupies the Lagna, the number of Rajayogas is 16. Again, of the same four planets by any two or by any one occupying exaltation signs and in each case by each of the planets occupying the Lagna while the Moon occupies sign Cancer, the number of Rajayogas is also 16.

Notes.

32 Rajayogas are mentioned in this stanza. A person born under any one of them becomes a king: suppose all the 4 planets—Mars, Saturn, the Sun and Jupiter—to occupy their exaltation signs at the same time; by any one of such signs being the ascendant the number of Rajayogas obtained is 4. Again, of the same 4 planets there are 4 groups, each of three planets: thus (1) Mars, Saturn and the *Sun*, (2) Mars, Saturn and Jupiter, (3) Mars, the Sun and Jupiter, (4) Saturn, the Sun and Jupiter. In the case of each group, by all the three planets occupying their exaltation signs and by each of such signs being the rising sign, the number of Rajayogas obtained is 3; there being 4

such groups the number of Rajayogas obtained from them all is 4×3 or 12. Adding this to the 4 yogas already obtained we get the first 16 yogas mentioned in the text.

Again, of the same 4 planets, there are 6 groups each of 2 planets as follows (1) Mars and Saturn, (2) Mars and the Sun, (3) Mars and Jupitor, (4) Saturn and the Sun, (5) Saturn and Jupiter and (6) the Sun and Jupiter. In the case of each group by both the planets occupying their exaltation signs and by each of such signs being the rising sign, the number of Rajayogas obtained is 2. There being 6 such groups, the number of yogas obtained from them all is 6×2 or 12. In each of these 12 cases, the Moon occupies sign Cancer. Again, of the same 4 planets, by their severally being in their exaltation signs, while such sign is also the rising sign, the number of Rajayogas obtained is 4. In each of those 4 cases, the Moon occupies sign Cancer. Adding these 4 yogas to the 12 yogas already obtained we get the second 16 yogas mentioned in the text.

3. The Lagna or the Moon being in Vargottama positions, of all the planets, excepting the Moon, by the several groups of four, five and six planets aspecting the Lagna or the Moon, the number of yogas obtained is 22.

Notes.

The six planets are, the Sun, Mars, Mercury Jupiter, Venus and Saturn. Of these there are 15 groups each of 4 planets as follows:

(1)	The Sun,	Mars,	Mercury,	Jupiter.
(2)	,,	,,	,,	Venus.
(3)	,,	,,	,,	Saturn.
(4)	,,	,,	Jupiter,	Venus.
(5)	,,	,,	,,	Saturn.
(6)	,,	,,	Venus,	,,

(7) The Sun, Mercury, Jupiter, Venus.
(8) „ „ „ Saturn.
(9) „ „ Venus, „
(10) „ Jupiter, „ „
(11) Mars, Mercury, Jupiter, Venus.
(12) „ „ „ Saturn.
(13) „ „ Venus, „
(14) „ Jupiter „ „
(15) Mercury, „ „ „

Again, of the same 6 planets there are six groups each of five planets as follows:

(1) The Sun, Mars, Mercury, Jupiter, Venus.
(2) „ „ „ „ Saturn.
(3) „ „ „ Venus „
(4) „ „ Jupiter „ „
(5) „ Mercury „ „ „
(6) Mars, „ „ „ „

All the 6 planets form again into one group. Thus there are 22 groups. By the planets of each group aspecting the rising sign in its Vargothama position, the number of yogas obtained is 22; and by their aspecting the Moon in its Varguthama position, the number of yogas obtained is again 22. According to Mandavya, by each of the 12 signs from Aries being either the rising sign or the sign occupied by the Moon in the case of each yoga, the number of yogas obtained is 44×12 or 528.

4. When Saturn occupies sign Aquarius, the Sun sign Aries, the Moon sign Taurus, Mercury sign Gemini, Jupiter sign Leo, and Mars sign Scorpio, a person born becomes a king when the rising sign is Aquarius or when it is Aries or when it is Taurus.

Again, when Saturn occupies sign Libra, the Moon sign Taurus, the Sun and Mercury sign Virgo, Venus sign

Libra, Mars sign Aries, and Jupiter sign Cancer, a person born becomes a king when the rising sign is Libra or when it is Taurus.

5 When Mars occupies sign Capricorn, the Sun and the Moon sign Sagittari, Saturn sign Capricorn and when the rising sign is also Capricorn, a person born becomes a king.

Again when the rising sign is Capricorn and when Mars and the Moon occupy it, and when the Sun occupies sign Sagittari, a person born becomes a king.

Again when Aries is the rising sign and when the Sun occupies it, when Saturn and the Moon occupy sign Libra and Jupiter occupies sign Sagittari, a person becomes a king.

6. When the rising sign is Taurus and the Moon occupies it, when the Sun occupies sign Leo, Jupiter sign Scropio and Saturn sign Aquarius a person born becomes a king.

Again, when the rising sign is Capricorn, and when Saturn occupies it, and when the Moon occupies the 3rd house, Mars the 6th house, Mercury the 9th house, and Jupiter the 12th house, a person born becomes a virtuous and famous king.

7. When the Moon and Jupiter occupy sign Sagittari, and when Mars occupies the first half of Capricorn, a person bron becomes a king when Pisces is the rising sign and Venus occupies it or when Virgo is rising sign and Mercury occupies it.

Again, when the rising sign is Virgo and when Mercury ecupies it, when Mars and Saturn occupy the 5th house, when the Moon, Jupiter and Venus occupy the 4th house, a person born becomes a king.

8. When Pisces is the rising sign, and the Moon occupies it, and when Aquarius, Capricorn and Leo are respec-

tively occupied by Saturn, Mars, and the Sun, a person born becomes a king.

Again, when Mars occupies sign Aries and Jupiter sign Cancer, a person born becomes a king when Aries is the rising sign, also when Cancer is the rising sign.

9. When Cancer is the rising sign and Jupiter occupies it, and when the Moon, Venus and Mercury occupy sign Taurus and the Sun sign Aries, a person born becomes a powerful king.

10 When Capricorn is the rising sign and Saturn pies it, when the signs Aries, Cancer and Leo are occupied by their lords and when Gemini and Libra are respectively occupied by Mercury and Venus, a person born becomes a famous king.

11. When Virgo is the rising sign, and Mercury occupies it, when Venus occupies sign Gemini, the Moon and Jupiter occupy sign Pisces, and Mars and saturn occupy sign Capricorn, a person born becomes a King.

12. Persons born under the various yogas described above, though they may be born in low families will become kings. If such persons are born in a king's family they will doubtless become kings. We shall now proceed to describe certain yogas, persons born under which will become kings if they belong to a king's family and will become rich if otherwise.

13. When three or more planets are powerful and occupy either their houses or exaltation signs or their Moolatrikona signs, a person born becomes a king if he belongs to a king's family.

Again, when five or more planets are powerful and occupy their houses or exaltation signs or their Moolatrikona signs a person born becomes a king even if he be born

in a low-family. If in either case, the number of powerful planets be less than three or five, the persons described above will not become kings but will become only rich.

14. When Aries is the rising sign and the Sun and Moon occupy it, when Mars occupies sign Capricorn, Saturn sign Aquarius, and Jupiter sign Sagittari, a person born becomes a king, if he belong to a king's family, and will become only rich if otherwise.

Notes.

According to another reading, the Sun is made to occupy sign Leo and the yoga remains the same in other respects.

15. When Venus occupies the 4th house, and when such house is his own, when the Moon occupies the 9th house, and when the other planets occupy the 3rd, 1st and 11th houses, a person born becomes a king, if he belong to a king's family and only rich if otherwise.

Notes.

As Venus is said to be in his Swakshetra he might be either is sign Taurus or in sign Libra. The Lagna must therefore be either sign Aquarius or sign Cancer respectively. As the Moon is said to be in the 9th house, he occupies sign Libra in the former case, and sign Pisces in the latter, and as the other plants are said to occupy the 3rd, 1st and 11th houses from Lagna, these houses are signs Aries, Aquarius and Sagittari in the one case, and Virgo, Cancer, and Taurus in the other. Thus 2 yogas are referred to in this stanza.

16. When Mercury is powerful and occupies the rising sign, (*a*) when a benefic planet (*b*) occupies the 9th house(*c*) and when the other planets(*d*) occupy the 9th, 2nd,

3rd, 6th, 10th, and 11th houses (e), a person born becomes a virtuous king if he belong to a king's family and only rich if otherwise.

Notes.

(a). This may be any one of the 12 signs.

(b). This is either Jupiter or Venus.

(c). The 4th house according to a different reading.

(d). When one or more of the other planets according to commentator.

(e). One of these houses according to commentator.

17. When Taurus is the rising sign, and the Moon occupies it, when Jupiter occupies the 2nd house, Saturn the 6th house, and the other planets the 11th house, a person born becomes a king if he belong to a king's family, and only rich if otherwise..

Again, when Jupiter occupies the 4th house, the Sun and the Moon occupy the 10th house, when Saturn occupies the Lagna (a) and when the other planets occupy the 11th house, a person born becomes a king if he be born in a king's family, and only rich if otherwise.

Notes.

(a.) This may be any one of the 12 signs according to commentator.

18. When the Moon occupies the 10th house, Saturn the 11th house, Jupiter the rising sign, Mercury and Mars the 2nd house, and the Sun and Venus occupy the 4th house, a person born becomes a king if he belong to a king's family, and only rich if otherwise.

Again, when Mars and Saturn occupy the rising sign, when the Moon occupies the 4th house, Jupiter the 7th house, Venus the 9th house, the Sun the 10th house, and

Mercury the 11th house, a person born becomes a king if he belong to a king's family, and only rich if otherwise.

19. Of the planets producing a Rajayoga either in the Antardasa periods of those which occupy the 10th house or the Lagna (*a*) or in that of the most powerful planet (*b*), a person obtains kingdom and he loses it and courts the friendship of another king in the Antardasa periods of the planets occupying inimical or depression signs (*c*).

Notes.

(*a*). If there be planets both in the Lagna and in the 10th house or if there be several planets in either, then in the Antardasa period of the most powerful of them.

(*b*). If there be no planets both in Lagna and in the 10th house.

(*c*). If such planets be powerful the king will lose his kingdom permanently, and if they be not powerful, he will recover it by the help of his allies.

20. When Jupiter, Venus and Mercury occupy the rising sign, (*a*) when Saturn occupies the 7th house and the Sun the 10th house, a person born will live in great comfort and luxury. (*b*)

Again, when powerful benefic signs form the Kendras and malefic planets occupy malefic signs, a person born becomes rich and the chief of hunters and robbers.

Notes.

(*a*). The rising sign is Aries according to commentator. The interpretation given of this portion of the text is objected to by some on the ground that when Venus and Mercury (the inferior planets) occupy the rising sign the Sun cannot occupy the 10th house—a place more than 60 degrees removed from them. For the greatest elongations of the two planets from the Sun are respectively 47 and 29

degrees. Accordingly the following interpretation is proposed:—

" If the rising sign be the house of Jupiter, Venus or Mercury"

Bhatta Utpala, the commentator, while granting the validity of the objection, says, that the interpretation objected to has the support of Garga whom he quotes. A similar remark applies to the Vajra and other yogas described in stanza 5 of the next Chapter, and in stanza 6 of the same, Varaha Mihira while admitting the impossibility of the yoga, says that his task is simply to state the views of the ancient writers and nothing more. *Vide* notes to stanza 6, Chapter XII.

(*b*). Though he may be poor.

(*c*). This portion of the text is interpreted by some as follows:

" When powerful benefic planets occupy the Kendras"

But this interpretation is opposed to Garga whom the commentator quotes.

CHAPTER XII.

1. On Nabhasa Yogas.

1. Nine, ten and eight, multiplied respectively by three, three and four give the sums of the numbers of the first two, the first three, and all the four groups of Nabhasa yogas (*a*). The Yavanas treat extensively of one thousand and eight hundred of such yogas (*b*). We shall here summarize them.

Notes.

(*a*). Curiously enough the author adopts a rather circuitous method of stating the numbers of the several groups of Nabhasa yogas. The statement amounts to an Algebraical problem : find 4 numbers such that the 1st + the

2nd=9×3=27. 1st+2nd+3rd=10×3=30. 1st+2nd+3rd+4th=8×4=32. It is clear that the number of the last group =32—30=2. The number of the 3rd group=30—27=3. The number of the first and second group is given as 27. According to the commentator, the 1st group consists of 20 yogas and the 2nd of 7. In other words what the author wants to say is briefly this—The Nabhasa yogas consist of 4 groups as follows:

Akriti yogas 20 ; Sankhya yogas 7 ; Asraya yogas 3 ; and Dala yogas 2.

(b). *Vide* note at the end of the Chapter for the particulars of the 1800 Nabhasa yogas.

(c). The author says that his 32 yogas contain the 1800 yogas of the Yavanas.

2. According to Satyachariyar if all the planets occupy (a) the movable, fixed or common signs, the yogas are respectively known as Rajju, Musala, and Nala and these three form the group of Asraya yogas. Again according to Parasara, if the benefic planets (b) occupy the Kendras (c), the yoga is known as Srikor Mala; and if malefic planets (d) occupy the Kendras (e) the yoga is known as Sarpa. These two form the group of Dala yogas.

Notes.

(a). One or two or three or all the four of the signs. According to some the planets ought to occupy all the four signs. This is opposed to Garga.

(b). Viz., Mercury, Jupiter and Venus according to Garga.

(c). Three of the Kendras, while there are no malefic planets in any of the kendra houses according to Badarayana.

(d). Viz :—The Sun, Mars and Saturn according to Garga.

(e). Three of the kendras, while there are no benefic planets in any of the kendra houses according to Badarayana.

3. Other Astrologers say that the Asraya yogas are identical with the Yava (a), Abja (b), Vajra (c), Andaja (d), Gola (e), and the like yogas (f), and that when the effects of planets occupying the kendras are described the effects of Dala yogas are also described and they produce no separate effects (g).

Notes.

In this stanza the author explains the reason why certain Astrologers have failed to treat of the Asraya and Dala yogas in their works.

(a), (b), (c). *Vide* stanza 5.

(d). *Vide* stanza 4.

(e). *Vide* stanza 10.

(f). The like yogas: such as Sakata (stanza 4), Kedara, Sula and yuga (all stanza 10).

The Asraya yogas may be these and may not be these; hence the author has deemed it advisable to treat them separately. For instance, if all planets occupy signs Gemini and Sagittari—2 of the common signs—when one of these is also the rising sign, the yoga is known both as Vajra and Nala; but if any other sign be the rising sign, it is not a Vajra yoga but only a Nala yoga.

(g). As regards the Dala yogas, it is said that other writers have described the effects of benefic and of malefic planets occupying the Kendras and as these are also the effects of the two Dala yogas they have omitted to treat of them separately; the author treats of these separately in order to make it known that the two are Nabhasa yogas and as such their effects are felt throughout life, (*vide* Stanza 19).

4. If all the planets occupy any two adjacent Kendras, the yoga is known as Gada (*a*). If they all occupy the ascendant and the 7th house, the yoga is known as Sakata. If all the planets occupy the 4th and the 10th house the yoga is known as Vihaga. If all the planets occupy the ascendant, the 5th and 9th houses, the yoga is known as Sringataka and if all the planets occupy other triangular houses the yoga is known as Hala (*b*).

Notes.

The author now proceeds to describe the 20 Akriti yogas. 5 of them are described in this stanza.

(*a*). This may be in 4 ways: All the four planets may occupy (1), the 1st and the 4th houses, (2), the 4th and 7th houses (3), the 7th and the 10th houses and (4), the 10th and the 1st house. The Yavanas consider these 4 as four distinct yogas and call them respectively as Gada, Sankha, Vibhuka and Dwaja. (*Vide* note at the end of the Chapter.)

(*b*). This may be in three ways: all the planets may occupy, (1), the 2nd, 6th and 10th houses, (2), the 3d, 7th and 11th houses, (3) the 4th, 8th and 12th houses.

5. If the benefic planets occupy the ascendant and the 7th house while the malefic planets occupy the 4th and 10th houses the Yoga is known as Vajra; and if the reverse be the case (*a*) the yoga is known as Yava. Again, if all the planets occupy the four Kendras the yoga is known as Kamala, and if they occupy the four Panaphara (*b*) or the four Apoklima (*c*) houses, the yoga is known as Vapi.

Notes.

In this stanza, 4 more Akriti yogas are described.

(*a*). That is if the malefic planets occupy the ascendant and the 7th house while the benefic planets occupy the 4th and 10th houses.

(*b*). That is the 2nd, 5th, 8th and 11th houses.

(*c*). That is the 3rd, 6th, 9th and 12th houses.

6. I have described the Vajra and other (*a*) yogas adopting the view of former writers (*b*). How can Mercury and Venus occupy the 4th sign from the Sun (*c*)?

Notes.

(*a*). That is the Yava yoga and the yoga mentioned in the beginning of stanza 20, of the Chapter on Rajayoga.

(*b*). Maya, Yavana, Garga and others.

(*c*). According to Mr. Sundareswara Srouty of Trivadi, the Vajra and Yava yogas refer to the positions of the planets in the Bhava Chakra and not to their positions in their Rasi Chakra as supposed by Varaha Mihira. He is therefore of opinion that Garga and other writers have not erred in treating of these yogas as possible ones. This we shall now explain:

Varaha Mihira says "How can Mercury and Venus occupy the 4th *sign* from the Sun" The word used in the text is Bhavana which means a sign of the Zodiac (*vide* stanza 4, Chapter I). If the Vajra and Yava yogas refer to the positions of the planets in the Rasi Chakra then Varaha Mihira is right in declaring that the ancient writers have erred, but not if the yogas refer to the positions of the planets in the Bhava Chakra. Indeed in all yogas where the positions of the planets are stated with reference to particular Bhavas or houses from the ascendant, they refer to Bhava Chakra. As it is somewhat tedious to construct this Chakra (table), most of the astrologers confound it with the other Chakra and wrongly apply *all* yogas to the Rasi Chakra. This is one of fruitful sources of error in astrological predictions; we shall now explain what is meant by Bhava Chakra. For the process of constructing it, the reader is referred to the Appendix at the end of the Book.

Both Rasi and Bhava Chakras are divisions of the ecliptic; the former is division into 12 equal parts and the latter

is division into 12 unequal parts depending upon the latitude of the place.

Bhaskara Charyar defines Bhava Chakra as follows in his Gola Adhyaya:

यत्रलग्नमपमण्डलंकुजे
तद्गृहाद्यमिहलग्नमुच्यते ।
प्राचिपश्चिमकुजेऽस्तलग्नकं
मध्यलग्नमितिदक्षिणोत्तरे ॥

"The point where the ecliptic cuts the horizon in the *east* is known as eastern or rising Lagna, and in the *west* as the western or setting Lagna, and the points where the meridian of the place cuts the ecliptic are known as Madhya or middle Lagnas.—The 10th and 4th Lagnas."

These 4 points are respectively the middle points of the 1st, 7th, 10th and 4th Bhavas. The two points of trisection of the distance between the middle points of the 1st and 4th Bhavas are respectively the middle points of the 2nd and 3rd Bhavas. The two points of trisection of the distance between the middle points of the 4th and 7th Bhavas are respectively the middle points of the 5th and 6th Bhavas. The two points of trisection of the distance between middle points of the 7th and 10th Bhavas are the middle points of the 8th and 9th Bhavas. And the two points of trisection of the distance between the middle points of the 10th and 1st Bhavas are the middle points of the 11th and 12th Bhavas. Thus we have obtained the middle points of the 12 Bhavas. Now if we bisect these twelve divisions of the ecliptic, the space between the two points of bisection immediately on both sides of the middle point of each Bhava will form a Bhava.

Now as the ecliptic is inclined to the equator by about 23 degrees, the pole of the ecliptic will always be removed from the pole of the equator by about 23 degrees and will describe round it a circle in the course of each day. So that every day the plane of the ecliptic meridian will coincide with the plane of the meridian of the place twice. Now the point where the ecliptic meridian bisects the ecliptic is known in Astronomy as the nona-gesimal point. Call this point *N*. Call the point where the meridian cuts the ecliptic *M* and the points where the horizon cuts the ecliptic in the east and west as *E* and *W* respectively.

W————————————————————E
M N

So that N E = N W = 90 degrees = 3 signs, and M E is always 3 bhavas and M W is also 3 bhavas, M being the middle point of the 10th Bhava.

Now when the plane of the ecliptic meridian coincides with the plane of the meridian of the place, N coincides with M and therefore N M vanishes and the Rasi and Bhava Chakras coincide. This will occur twice a day. At other times they will differ. Now in the higher latitudes the angle between the two meridian lines increases. (*Vide* Spherical Trigonometry). Therefore the distance N M also increases and M W accordingly diminishes and it may even become less than 47 and 27 degrees, and it nevertheless contains 3 bhavas. So that it is possible for Mercury and Venus to occupy M (the 10th bhava) while the Sun occupies W (the 7th bhava), *i. e.*, Venus and Mercury may occupy the 4th bhava from the Sun. So that Garga and other writers have not erred if the Vajra and Yava yogas refer to the positions of the planets in the Bhava Chakra.

7. If all the planets occupy the four signs (*a*) from the ascendant, the yoga is known as Yupa; if they

occupy the four signs (*b*) from the fourth house, the yoga is known as Ishu or Bana; if they occupy the four signs (*c*) from the seventh house, the yoga is known as Sakti; and if they occupy the four signs from the 10th house the yoga is known as Danda.

Notes.

In this stanza the author describes four more Akriti yogas.

(*a*). That is the ascendant and the 2nd, 3rd and 4th houses.

(*b*). That is the 4th, 5th, 6th and 7th houses.

(*c*). That is the 7th, 8th, 9th and 10th houses.

(*d*). That is the 10th, 11th and 12th houses and the ascendant.

8. If, as before, all the planets occupy the seven signs (*a*) from the ascendant the yoga is known as Nau; if they occupy the seven signs (*b*) from the fourth house, the yoga is known as Kuta; if they occupy the seven signs (*c*) from the seventh house, the yoga is known as Chhatra; and if they occupy the seven signs (*d*) from the tenth house the yoga is known as Chapa. Again if all the planets occupy the seven houses beginning from a Panphara or Apoklima house, the yoga is known as Ardha-Chandra (*e*).

Notes.

In this stanza, the author describes 5 more Akriti yogas.

(*a*). That is, the 1st, 2nd, 3rd, 4th, 5th, 6th and 7th houses.

(*b*). That is from the 4th to the 10th house.

(*c*). That is from the 7th to the 12th house and the ascendant.

(*d*). That is from the 10th to the 12th house and from the ascendant to the 4th house.

(*e*) As there are 4 Panaphara and 4 Apoklima houses the Ardha-Chandra yogas are of 8 kinds: viz., all the planets may occupy (1) from the 2nd to the 8th house, (2), from the 3rd to the 9th house, (3), from the 5th to the 11th house, (4), from the 6th to the 12th house, (5), from the 8th to the 2nd house, (6) from the 9th to the 3rd house, (7), from the 11th to the 5th house, (8), from the 12th to the 6th house.

9. If the planets (*a*) occupy the six alternate signs (*b*) beginning from the 2nd house the yoga is known as Samudra, and if they occupy the six alternate signs (*c*) beginning from ascendant the yoga is known as Chakra. Thus the Akrita yogas have been described briefly.

Notes.

In this stanza the author describes the remaining 2 (out of 20) Akriti yogas.

(*a*). All the seven planets.

(*b*). That is, the 2nd, 4th, 6th, 8th, 10th and 12th houses.

(*c*) That is the 1st, 3rd, 5th, 7th, 9th and 11th houses.

10. If all the planets occupy any seven signs the yoga is known as Vallaki; if they occupy any six signs, the yoga is known as Damini; if they occupy any five signs it is known as Pasa; if any four signs, it is known as Kedara; if any three signs it is known as Sula; if any two signs, it is known as yuga; and if they occupy a single sign, the yoga is known as Gola. When any of these Sankhya yogas are at the same time any other Nabhasa yogas, they are to be treated as belonging to the latter class (*a*).

Notes.

(*a*). For instance the Gada, Sakata and Vihaga yogas described in stanza 4 are to be treated only as such and not as Yuga yogas described in this stanza; the Sringataka and Hala yogas described in stanza 4 are to be treated only as such and not as Sula yogas described in this stanza. Again, the Vajra, Yava, Kamala and Vapi yogas described in stanza 5 as well as the Yupa, Ishu, Sakti and Danda yogas described in stanza 7 shall not be confounded with the Kadara yogas described in this stanza. And so on.

11. A person born under a Rajju yoga will be jealous of the wealth of others, will proceed to foreign lands and will be fond of travelling; a person born under a Musala yoga will be respectable, rich, and will engage in various undertakings; and a person born under a Nala yoga will be of defective organs, settled views, rich and skilled in work. Again, a person born under a Srik yoga will live in comfort and luxury, and one born under a Sarpa yoga, will be miserable in many ways.

Notes.

In this stanza, the author describes the effects of the three Asraya yogas and of the two Dala yogas.

12. If the Asraya yogas partake at the same time of the character of other yogas they should be treated as the latter; otherwise they produce the effects described for them.

Notes.

This subject has already been discussed in stanza 3. For instance, if a Rajju yoga or a Musala yoga or a Nala yoga partake of the nature of a Kamala yoga (stanza 5) it should be treated as the latter.

13. A person born under a Gada yoga will perform sacrificial rites, will be rich, and will ever be engaged in the

acquisition of wealth; a person born under a Sakata yoga will live by means of carts, will be afflicted with diseases, and will have a mean wife; a person born under a Vihaga yoga will live by carrying messages, will be fond of travels, and will cause quarrels; a person born under a Sringataka yoga will be happy in the latter end of life (*a*) and a person born under a Hala yoga will till lands.

Notes.

In this stanza the author describes the effects of 5 Akriti yogas.

(*a*). The word in the text is "Chira Sukhi." This is interpreted by some to mean "happy for a long time." This interpretation is opposed to Garga.

14. A person born under a Vajra yoga will be happy both at the beginning and end of life, will be a general favorite and will be bold in fight. A person born in a Yava yoga will be powerful, and will be happy at the middle of ife. A person born under a Padma (Kamala) yoga will be of great renown, will be greatly happy and possessed of many attainments. A person born under a Vapi yoga will live in poor comfort for a long time, will bury his wealth under ground and will be a miser.

Notes.

In this stanza, the author describes the effects of 4 more Akriti yogas.

15. A person born under a Yupa yoga will be liberal in gift and will perform high sacrificial rights. A person born under a Bana (Ishu) yoga will indulge in torture, will be a jailor and will make arrows. A person born under a Sakti yoga will engage in deeds disgraceful to his rank in life, will not be skilled in work, and will be without money and comfort. A person born under a Danda yoga will be

separated from persons of his affection (a) and will earn his livelihood by the lowest of means, viz., servitude.

Notes.

In this stanza the author describes the effects of 4 more Akriti yogas.

(a). Sons and the like.

16. A person born under a Nau yoga will be of wide-spread fame, happy only now and then, and will be a miser. A person born under a Kuta yoga will indulge in lies, and will be a jailor. A person born under a Chhatra yoga will make his people happy and will live in comfort in the latter end of life A person born under a Chapa yoga will delight in fight and will live in comfort both at the beginning and end of life.

Notes.

The effects of 4 more Akriti yogas are described in this stanza.

17. A person born under an Ardha-Chandra yoga will be a general favorite, of agreeable person and be respected by all. A person born under a Samudra yoga will be as prosperous as a king and will live in comfort. A person born under a Chakra yoga will have his feet illumined by the lustre of the gems in the crowns of kings falling pros-trate before him by way of respect and submission (a). A person born in a Vallaki yoga will be skilled in work and will delight in music and dance.

Notes.

In this stanza the author describes the effects of the three Akriti yogas and of the first Sankhya yoga.

(a). In other words he will become an emperor or king of kings.

18. A person born under a Damini yoga will be liberal in gift, will delight in helping others and will possess many cows. A person born in a Pasa yoga will, with his servants

and kinsmen, earn wealth by proper means. A person born under a Kedara yoga will till lands, and by doing good deeds, will be useful to others. A person born under a Sula yoga will be bold in fight, will receive blows and will be fond of money (*a*) but will be poor.

Notes.

In this stanza the author describes the effects of 4 more Sankhya yogas.

(*a*). "Will be fond of torture" according to some other reading.

19. A person born under a Yuga yoga will be poor and will act in contravention of Vedic rules. A person born under a Gola yoga will be poor, dirty, ignorant, addicted to low deeds, unskilled in work, and will ever be wandering from place to place (*a*). Thus have been been described the several Nabhasa yogas with their effects. These effects are felt throughout a man's life.

Notes.

In this stanza the effects of the remaining two Sankhya yogas are described.

(*a*). For bare subsistence according to commentator.

(*b*). Except in the case of Vajra and other yogas (*vide* stanza 14) whose effects will be felt, as stated, in particular periods of a person's life. So that wherever no periods are mentioned the effects will be felt throughout life.

Notes :—Dala Yogas will coincide neither with Asraya yogas nor with Akriti yogas. They might coincide with Sankhyayogas—with the Vallaki, the Damini, the Pasa, or the Kedara yogas, in which case the yogas are to be treated as only Dala yogas and not as Sankhya yogas. (*Vide* stanza 10). Again, according to stanza 12 if the Asraya yogas coincide with other yogas, they cease to be Asraya

yogas and according to stanza 10 if the Sankhya yogas coincide with other yogas, they cease to be Sankhya yogas. Now suppose Asraya and Sankhya yogas to coincide with each other. Are they to be treated as the former or as the latter? The commentator says that if the coincidence refers to the Kedara, Sula, and Yuga yogas, the yogas are to be treated as Asraya yogas only; but if it refer to the Gola yoga, it is to be treated as such and not as an Asrya yoga—otherwise there will be no room for Gola yoga at all.

We shall now explain how the Yavanas obtain 1800 Nabhasa yogas. As stated in stanza 3, the Yavanas do not treat of the three Asraya yogas and the two Dala yogas. They treat of 23 Akriti yogas and 127 Sankhya yogas or 150 yogas in all for a Lagna; there being 12 Lagnas, the number of Nabhasa yogas treated of by the Yavanas is $12 \times 150 = 1800$.

We shall explain these more fully. As explained in note (*a*) to stanza 4, the Gada yoga of the author is treated of as 4 distinct yogas by the Yavanas. Adding these to the remaining 19 Akriti yogas, we get 23 Akriti yogas as treated of by the Yavanas.

Again, the seven Sankhya yogas of the author are split into 127 Sankhya yogas (for a Lagna) by the Yavanas as follows: The first Sankhya yoga treated of by Varaha Mihira is known as Vallaki yoga according to which the 7 planets might occupy any seven signs. This may be in many ways; but the Yavanas select only a few: as each of the seven planets might occupy the Lagna the number of yogas under this division is 7. Again the 2nd Sankhya yoga treated of by the author is one according to which the 7 planets are said to occupy any six signs. This may be in many ways; but the Yavanas select the following few: of the 7 planets 5 may occupy 5 houses and two more may

occupy the Lagna. These two may be any two of the seven planets. The number of yogas under this head will be the number of combinations of 7 things taken 2 together $=\frac{7}{1}\times\frac{6}{2}=21$.

Again, the 3rd Sankhya yoga is one in which the seven planets occupy 5 houses. This may be in many ways; but the following are selected:—4 planets occupying 4 houses and 3 more occupying the Lagna. These three may be any three out of the 7 planets. The number of cases under this head is the number of combinations of 7 things taken 3 together $=\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}=35$.

The next Sankhya yoga of Varaha Mihira is similarly split by the Yavanas into $\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}=35$, and the next into $\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}\times\frac{3}{5}=21$, and the next into $\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}\times\frac{3}{5}\times\frac{2}{6}=7$, and the last into $\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}\times\frac{3}{5}\times\frac{2}{6}\times\frac{1}{7}=1$. So that the seven Sankhya yogas are split into $7+21+35+35+21+7+1=127$. These added to 23 Akriti yogas give us 150 yogas for a Lagna or 1800 yogas for the 12 Lagnas.

To find the number of combinations of *n* things taken *r* at a time, the reader is referred to the Lilavati of Bhaskara Charyar or to the Chhandas Sutra of Pingala or to Chapter 77, stanza 22 (notes) of the English Translation of Brihat Samhita or to the notes to stanza 4 of the next Chapter of this Book.

CHAPTER XIII.

ON CHANDRA (LUNAR) YOGAS.

1. The conduct, wealth, knowledge, intelligence and skill of a person will be poor, moderate or excellent according as the Moon occupies the Kendra, the Panaphara or the Apoklima houses from the Sun (*a*), and a person will be rich and will live in comfort if the Moon occupy his own Navamsa or an Atimitra Navamsa (*b*), provided she is

aspected by Jupiter if the birth occur by day, and by Venus if the birth occur by night.

Notes·

(*a*). At the time of birth. In other words, a person will have very little of these qualities if the Moon occupy either the sign occupied by the Sun or the 4th, 7th or 10th sign from it. He will have these qualities in a moderate degree if the Moon occupy the 2nd, 5th, 8th or 11th sign from the sign occupied by the Sun; and he will have these qualities in a large measure, if the Moon occupy the 3rd, 6th, 9th or 12th sign from the sign occupied by the Sun.

(*b*). An Atimitra Navamsa is a Navamsa of an Atimitra or a very friendly planet.

2. If the benefic planets (*a*) occupy the 6th, 7th and 8th houses from the Moon, the yoga is known as Adhi-yoga (*b*). A person born in the yoga will become a general, a minister or a king (*c*) and will be in the enjoyment of great pleasures and wealth with subdued enemies and long life and free from diseases and fear,

(*a*). These are Mercury, Jupiter and Venus.

(*b*). The yoga is of 7 sorts according as the benefic planets occupy one or more of the three houses: (1), They might occupy all the three houses; (2), or the 6th and 7th houses; (3) or the 6th and 8th; (4) the 7th and 8th, (5), the 6th; (6) the 7th; (7), the 8th houses from the Moon.

(*c*). According as Mercury, Jupiter and Venus are weak, of moderate power, or of very great power according to Badarayana.

In the Astrological work known as Saravali, the Adhi yoga is classed with Raja yoga when the planets Mercury, Jupiter and Venus are not Astangata planets, nor aspected by malefic planets. Mandavya is of the same opinion.

3. Excepting the Sun if the other planets occupy the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon, the yoga is respectively known as Sunapha, Anapha or Durudhura ; otherwise (*a*), the yoga is known as Kemadruma by numerous writers. According to some (*b*), if the Moon occupy the Kendra house from the ascendant or if the Moon be accompanied by a planet, the yoga ceases to be a Kemadruma yoga. According to others (*c*) the three yogas, Sunapha, Anapha and Durudhura are referred to the Kendra houses from the Moon (*d*), while again some others (*e*) refer the three yogas to the houses on both sides of the sign the Navamsa of which the Moon occupies (*f*). But these views are not considered as authoritative.

Notes.

(*a*). Otherwise: *i. e.*, if the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon be not occupied by planets—the Sun excepted.

(*b*). Garga and Parasara.

(*c*). Srutakeerti and others.

(*d*). That is, if the planets excepting the Sun occupy the 4th house from the Moon, the yoga is known as Sunapha; if they occupy the 10th house from the Moon, the yoga is known as Anapha, and if they occupy both the 4th and the 10th house from the Moon, it is known as Durudhura and if the 4th and 10th houses from the Moon be not occupied by planets, the yoga is known an Kemadruma.

(*e*). Jeevasarma.

(*f*). Suppose the Moon to occupy the Navamsa of Sagittari in sign Aries. Now if the planets, excepting the Sun and the Moon occupy the 2nd, or the 12th or both the 2nd and the 12th houses from sign Sagittari the yoga is respectively known as Sunapha, Anapha and Durudhura.

but if these two houses do not so occupied the yoga is known as Kemadruma.

4. The Sunapha and the Anapha yogas are each of thirty-one sorts, and the Durudhura yogas are of one hundred and eighty sorts, as will be found to be the case by forming series as described in the rule for finding the number of combinations of a given number of things.

Notes.

The rule for finding the number of combinations of a given number of things is only hinted at in the text, but not fully given. It is quoted in stanza 22 of Chapter 79 of the Brihat Samhitta. The rule is:—

"Beginning from unity, form a series by adding together the first figure with the next and the sum with the next figure and so on omitting only the last. From the series thus formed, form a fresh series similarly, beginning from unity, and so on. The last terms of the several series will give the number of combinations required."

Suppose there to be 7 substances. The figures 1, 2, 3, 4, 5, 6, 7, will form the first series. Obtain the 2nd series as follows: 1+2=3; 3+3=6; 6+4=10; 10+5 =15; 15+6=21. The 2nd series therefore is 1, 3, 6, 10, 15, 21. Obtain the 3rd series as follows: 1+3=4; 4+6=10; 10+10=20; 20+15=35. The 3rd series therefore is 1, 4, 10, 20, 35. Obtain the 4th series as follows: 1+4=5; 5+10 =15; 15+20=35. The 4th series therefore is 1, 5, 15, 35. Obtain the 5th series as follows: 1+5=6. 6+15= 21. The 5th series therefore is 1, 6, 21. Obtain the 6th series as follows: 1+6=7. The 6th series therefore is 1, 7. The seventh series is 1. The last terms of the seven series are, 7, 21, 35, 35, 21, 7, 1. These are respectively the number of combinations of seven things taken 1, 2, 3, 4, 5, 6 and 7 at a time. Bhaskara Chariar gives a simpler process in his Lilavati—a work on Arithmetic. He says·

Form fractions with the numbers beginning from the last number to unity for numerators and with the numbers beginning from unity to the last number for denominators respectively. The number of combinations taken 1, 2, 3, 4, &c., at a time will respectively be the first fraction, the product of 1st two fractions, of the first three fractions or of the 1st four fractions, &c. Suppose, for instance, the number of things to be 7. Then the fractions are $\frac{7}{1}$, $\frac{6}{2}$, $\frac{5}{3}$, $\frac{4}{4}$, $\frac{3}{5}$, $\frac{2}{6}$, $\frac{1}{7}$. The number of combinations of 7 things taken one at a time $=\frac{7}{1}=7$; Taken two at a time $=\frac{7}{1}\times\frac{6}{2}=21$, taken 3 at a time $=\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times=35$; taken 4 at a time $=\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}=35$; taken 5 at a time $=\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3},\times\frac{4}{4}\times\frac{3}{5}=21$; taken 6 at a time $=\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}\times\frac{3}{5}\times\frac{2}{6}=7$; and taken 7 at a time $=\frac{7}{1}\times\frac{6}{2}\times\frac{5}{3}\times\frac{4}{4}\times\frac{3}{5}\times\frac{2}{6}\times\frac{1}{7}=1$.

Now in the Sunapha or Anapha yogas the 2nd or the 12th house from the Moon may be occupied by the five planets from Mars either singly or two at a time or three or four or all at a time. The number required is the number of combinations of five things taken 1, 2, 3, 4 and 5 together at a time. This is to be deduced from the following: $\frac{5}{1}$, $\frac{4}{2}$, $\frac{3}{3}$, $\frac{2}{4}$, $\frac{1}{5}$. The number will be found to be $5+10+10+5+1=31$.

Take the case in which the 2nd house from the Moon is occupied by a single planet; while it does so, the remaining four planets may occupy the 12th house from the Moon 1, 2, 3 and 4 at a time. The number of these will be the sum of the number of combinations of four things taken 1, 2, 3 and 4 together. This will be found to be $4+6+4+1=15$. So that for one of the five Sunapha yogas we get 15 Durudhura yogas. The five Sunapha yogas of one planet will therefore give us $5\times15=75$ Durudhura yogas. Take one of the 10 Sunapha yogas of two planets from Mars to Saturn; the remaining 3 planets may occupy the 12th house from the Moon, 1, 2 and 3 at a time. The num-

ber required is the sum of the number of combinations of three things taken 1, 2 and 3 at a time. This will be found to be $3+3+1=7$. Combining these with the 10 Sunapha yogas of 2 planets we shall get $10\times7=70$ Durudhura yogas. Similarly the 10 Sunapha yogas of three planets will give $10\times3=30$ Durudhura yogas; and the five Sunapha yogas of 4 planets will give us $5\times1=5$ Durudhara yogas. So that the number of possible Durudhura yogas$=75+70+30+5=180$.

5. A person born in a Sunapha yoga will be possessed of self-acquired property, will be a king or will resemble a king, and will be a man of intelligence, wealth and renown.

A person born in an Anapha yoga will be a man of influence and authority, will be free from diseases, will have a control over his passions, will be of great renown, will be in the enjoyment of all manner of pleasures, will wear neat dress and will be free from grief.

6. A person born in a Durudhura yoga will be in the enjoyment of all manner of pleasures, will be possessed of wealth and chariot, will be liberal in his gift and will have good servants.

A person born in a Kemadruma yoga, though he may belong to a king's family, will be dirty, afflicted with grief, will do deeds not suited to his rank in life, will be poor, will serve under others and will be wicked.

7. If the yoga planet be Mars, the person will be active, fond of fight, and wealthy, and will engage in deeds without thought. If the yoga planet be Mercury, the person will be skilled in work, will be of good speech and learned in the arts (*a*). If the yoga planet be Jupiter, a person will be wealthy and virtuous, will live for ever in comfort and will be respected by the king. If the yoga

planet be Venus, a person will be afflicted with sexual passion, will be very wealthy and in the enjoyment of all manner of pleasures.

Notes.

(*a*). In music, dance, painting, &c.

8. If the yoga planet be Saturn, a person will enjoy the wealth, property and servants of others, will engage in various deeds and will be the chief of parties of men (*a*). It the birth occur by day, the Moon will bring on misery if she occupy the visible hemisphere, and will bring on prosperity if she occupy the invisible hemisphere; if otherwise, the results will be the reverse of these (*b*).

Notes.

(*a*). If two or more planets be yoga planets the effects described for them all will come to pass.

(*b*). That is, if the birth occur by night, the Moon will bring on misery if she occupy the invisible hemisphere and prosperity if she occupy the visible hemisphere.

9. If all the benefic planets (*a*) occupy the Upachaya places (*b*) from the ascendant at the time of birth, a person will be very rich and if they occupy the Upachaya places from the Moon, he will be moderately rich. If two of the planets occupy the Upachaya places a person will be moderately wealthy and if one of them occupy such places he will possess small wealth (*c*). Even if the person be born in other malefic Yogas (*d*) the present yoga will take effect to their exclusion (*e*).

Notes.

(*a*). Mercury, Jupiter and Venus.

(*b*). The 3rd, 6th, 10th and 11th houses from the ascendant.

(*c*). Or poor. If benefic planets occupy the Upachaya places both from the ascendant and from the Moon a person will be exceedingly rich.

(*d*). Such as Kemadruma yoga.

(*e*). That is, suppose a person to be born in a Kemadruma yoga and suppose the benefic planets to occupy the Upachaya places from the ascendant or the Moon or both, the person will become rich and not poor.

CHAPTER XIV.

ON DOUBLE PLANETARY YOGAS.

1. If at the time of birth the Sun and the Moon occupy together a sign of the Zodiac, the person born will be a maker of fire engines (*a*) and will work in stones; if the Sun and Mars occupy a sign together, the person will be addicted to sinful deeds; if the Sun and Mercury occupy a sign together, the person will be skilled in work, will be intelligent and famous, and will live in comfort; if the Sun and Jupiter occupy a sign together, the person will be cruel and will work for other men; if the Sun and Venus occupy a sign together the person will gain money by engaging in public sports and by the use of weapons, and if the Sun and Saturn occupy a sign together, the person will be skilled in metal work and in earthen-ware.

Notes.

(*a*). Engines of destruction according to Commentator.

2. If the double planets occupying together a sign of the Zodiac at the time of birth be the Moon and Mars the person will earn money by the sale of works of art, of women, of liquor, and of pots and will give trouble to his mother; if they be the Moon and Mercury, the person will be of sweet speech, skilled in literary interpretation and will become popular and famous; if they be the Moon and Jupiter, the person will defeat his enemies, will be an important person in his family, will not be of firm views and will be greatly rich; if they be the Moon and Venus, the

person will be skilled in cloth work (*a*); if they be the Moon and Saturn, the person will be the son of a re-married woman (*b*).

Notes.

(*a*). In weaving, stitching, dyeing, buying and selling cloths.

(*b*). The Sanscrit term for the woman is Punarbhu. She is said to be a woman, who, out of sexual passion, quits her husband and marries a person of her own caste whether or not she may have joined in sexual union.

3. If the double planets occupying together a sign of the Zodiac at the time of birth be Mars and Mercury, the person will deal in roots and the like, in oil, in works of art and will be skilled in duels; if they be Mars and Jupiter, the person will be the chief of a town or a king, will acquire money or will be a Brahmin; if they be Mars and Venus, the person will protect cows, will engage in duels, will be skilled in work, will indulge in sexual union with the wives of other men and will be a gambler; if they be Mars and Saturn, the person will be afflicted with grief, will be a liar, and will be despised by others.

4. If the double planets occupying together a sign of the Zodiac at the time of birth be Mercury and Jupiter, the person will be skilled in duels, will be fond of music and learned in dance; if they be Mercury and Venus the person will be one of good speech, and will be a ruler over countries and over men; if they be Mercury and Saturn, the person will be skilled in deceiving others, and will reject the advice of his preceptor; if they be Jupiter and Venus, the person will be learned in some respectable department of knowledge, will possess wealth, a wife and various virtues; if they be Jupiter and Saturn, the person will be a barber, a potman or a cook.

5. If the double planets occupying together a sign of the Zodiac at the time of birth be Venus and Saturn, the person will be short-sighted, will have an increase of wealth through the friendship of a young woman, and will be skilled in writing and painting. In the case of other planetary yogas, (*a*) the effects described shall be determined and applied.

Notes.

(*a*). That is, if three or more planets occupy together a sign of the Zodiac at the time of birth, the yoga shall first be split into a number of double planetary yogas and the effects described in this Chapter shall then be applied. *e.g.* Suppose the four planets, the Sun, Moon, Mars and Mercury to occupy together a single sign. This yoga can be split into six double planetary yogas as follows: (1), The Sun and the Moon, (2), the Sun and Mars, (3), the Sun and Mercury, (4), the Moon and Mars, (5), the Moon and Mercury, (6), Mars and Mercury. The effects described for each shall be determined and applied.

Notes.—The following yogas referring to the several groups of 2, 3, 4, 5 and 6 planets occupying together a single sign of Zodiac at the time of birth are taken with their effects from a work known as Jataka Parijata.

I—Of two Planets.

If the yoga planets occupying a single sign be

(1). The Sun and the Moon, the person will be subject to the influence of women, will be skilled in work, and will be of bright appearance.

(2). The Sun and Mars, he will be a strong man, a liar and a sinner.

(3). The Sun and Mercury, he will be learned, beautiful, strong and of fixed views.

(4). The Sun and Jupiter, he will be earnest in work, will be a favorite with the king and rich.

(5). The Sun and Venus, he will acquire wealth through women, will have kinsmen and enemies and will be intelligent.

(6). The Sun and Saturn, he will be of dull understanding and subject to his enemies.

(7). Moon and Mars, he will be bold and born of a high family; will be virtuous, wealthy and possessed of good qualities.

(8). Moon and Mercury, he will be charitable, learned in sciences, and possessed of excellent qualities.

(9). Moon and Jupiter, he will protect good and pious men and will be very intelligent.

(10). Moon and Venus, he will be a sinner and a Merchant.

(11). Moon and Saturn, he will possess a bad wife, will ill-treat his father and will be poor.

(12). Mars and Mercury, he will be of good speech and learned in medicine, arts and sciences.

(13). Mars and Jupiter, he will be of strong sexual passion, will possess excellent qualities and will be a mathematician.

(14). Mars and Venus, he will be fond of fight and of the world, and will be deceitful.

(15). Mars and Saturn, he will be litigious, fond of music and of a dull understanding.

(16). Mercury and Jupiter, he will be of good speech, beautiful and very rich.

(17). Mercury and Venus, he will be a ruler over countries and over men.

(18). Mercury and Saturn, he will be deceitful, and will not be open to the advice of his preceptor.

(19). Jupiter and Venus, he will be of bright appearance, a favorite with the king, will be very intelligent and skilled in work.

(20). Jupiter and Saturn, he will be a sculptor and will protect cows.

(21). Venus and Saturn, will be skilled in duels.

II.—OF THREE PLANETS.

Again, if the Yoga planets occupying a single sign be

(1). The Sun, the Moon and Mars—the person will destroy the family of his enemy, will be rich and just.

(2). The Sun, the Moon and Mercury, he will resemble a king and will be learned and famous.

(3). The Sun, Moon and Jupiter, he will be possessed of many good qualities and will be learned.

(4). The Sun, Moon and Venus, he will commit adultery, will be cruel, will be subject to fear from his enemy and will be rich.

(5). The Sun, Moon and Saturn, he will be a man of wrong views, will be deceitful and will travel to foreign lands.

(6). The Sun, Mars and Mercury—he will be without enjoyment of any kind and will have sons, wealth and wife.

(7). The Sun, Mars and Jupiter, he will be fond of sexual enjoyment, will be considerate, will be a commander of armies or a magistrate.

(8). The Sun, Mars and Venus, he will be afflicted with diseases of the eye, will live in comfort and born in a good family.

(9). The Sun, Mars and Saturn, he will be separated from his kinsmen, will be dumb, will suffer from diseases and will be rich.

(10). The Sun, Mercury and Jupiter, he will be of sound views, will be learned, wealthy and famous.

(11). The Sun, Mercury and Venus, he will be of soft body, will be learned and famous and will live in comfort.

(12). The Sun, Mercury and Saturn, he will be without kinsmen and poor; will hate mankind and will be of vicious habits.

(13). The Sun, Jupiter and Venus, he will possess a good wife and children, will be very intelligent, will suffer from diseases of the eye and will be rich.

(14). The Sun, Jupiter and Saturn, he will be fearless, will be liked by the king and will be of quiet and excellent disposition.

(15). The Sun, Venus and Saturn, he will be of bad reputation and will be haughty and insolent.

(16). The Moon, Mars and Mercury, he will be gluttonous, will be addicted to wicked deeds and will abuse other people.

(17). The Moon, Mars and Jupiter, he will be of angry speech, will be of strong sexual passion and will be beautiful.

(18). The Moon, Mars and Venus, he will be of bad conduct, will have no sons and will be fond of travels.

(19). The Moon, Mars and Saturn, he will be virtuous and wealthy, will have a bad wife and will be litigious.

(20). The Moon, Mercury and Jupiter—he will be charitable and learned in sciences, will protect good and pious men and will be of good speech.

(21). The Moon, Mercury and Venus—will be learned, will be addicted to low deeds and will have numerous servants.

(22). The Moon, Mercury andSaturn—will be liberal in gift, will be respected by the king and will be possessed of good qualities.

(23). The Moon, Jupiter and Venus-will be intelligent, will have good sons and will be skilled in works of art.

(24). The Moon, Jupiter and Saturn—will be learned in sciences, will be fond of old women and will be as happy as a king.

(25). The Moon, Venus and Saturn—will be learned in the Vedas, will be the king's chaplain and will be liked by all people.

(26). Mars,Mercury and Jupiter—will be fond of music, of Vedas, of literature and of drama.

(27). Mars, Mercury and Venus—will be of defective organs, will be born of a bad family and will be of settled views.

(28). Mars, Mercury and Saturn—will serve under other men, will suffer from diseases of the eye and will be fond of travels.

(29). Mars, Jupiter and Venus—will be liked by the king, will have good sons, and will live in comfort.

(30). Mars, Jupiter and Saturn—will be of thin body, without comfort, respectable and given up to a vicious course of life.

(31.) Mars, Venus and Saturn-will have bad sons and will ever be of pure mind.

32. Mercury, Jupiter and Venus—will conquer over his enemies and will be of wide-spread fame.

33. Mercury, Jupiter and Saturn—will live in great comfort, will be wealthy and will be attached to his wife.

34. Mercury, Venus and Saturn—will tell lies.

35. Jupiter, Venus and Saturn—will be of clear understanding and will be happy and famous.

III.—OF FOUR PLANETS.

Again, if the yoga planets occupying together a sign of Zodiac at the time of birth be

(1). The Sun, Moon, Mars and Mercury—the person will be deceitful, skilled in the art of writing and will suffer from diseases.

(2). The Sun, Moon, Mars and Jupiter—will be rich, famous, intelligent and liked by the king and will be free from diseases and from grief.

(3). The Sun, the Moon, Mars and Venus—will have a wife and children, will be learned, a moderate eater, happy, skilled in work and merciful.

(4). The Sun, Moon, Mars and Saturn—will suffer from diseases of the eye, will be fond of travels and of prostitutes and will be poor.

(5). The Sun, Moon, Mercury and Jupiter—will have eight sons, will be rich and possessed of good qualities; will be famous, powerful and liberal in gift.

(6). The Sun, Moon, Mercury and Venus—will be of defective organs and of good speech.

(7). The Sun, Moon, Mercury and Saturn—will be poor and ungrateful.

(8). The Sun, Moon, Jupiter and Venus—will be possessed of many good qualities, will commit adultery with other women, will be intelligent and will suffer from diseases of the eye.

(9). The Sun, Moon, Jupiter and Saturn—will be fond of travels, will be rich, intelligent and attached to prostitutes.

(10). The Sun, Moon, Venus and Saturn—will be of defective limbs, will be timid, will follow girls and will be fond of wealth and meals.

(11). The Sun, Mars, Mercury and Jupiter—will be strong, will get into difficulties, will be married and rich, will suffer from diseases of the eye and will be fond of travels.

(12). The Sun, Mars, Mercury and Venus—will be fond of the wives of other men, will be of fearful eyes and appearance, will be addicted to thieving and will be weak.

(13). The Sun, Mars, Mercury and Saturn—will be a commander of armies or a minister, will be addicted to low deeds and will be in the enjoyment of numerous pleasures.

(14). The Sun, Mars, Jupiter and Venus—will be as famous as the king, will be respected everywhere and will be rich.

(15). The Sun, Mars, Jupiter and Saturn—will be blind, will be a wanderer and will have friends and kinsmen.

(16). The Sun, Mars, Venus and Saturn—will suffer disgrace, will be slothful and possessed of good qualities.

(17). The Sun, Mercury, Jupiter and Venus—will be very rich and famous.

(18). The Sun, Mercury, Jupiter and Saturn—will bring about quarrels, will be respectable and of vicious habits.

(19). The Sun, Mercury, Venus and Saturn—will be of good speech, will be truthful, will be a man of principle and will be of good conduct.

(20). The Sun, Jupiter, Venus and Saturn—will be learned in arts, will be the chief of low people and will be obstinate.

(21). The Moon, Mars, Mercury and Jupiter—will be liked by the king, will be a minister or an eminent poet.

(22). The Moon, Mars, Mercury and Venus—will have a good wife and sons, will be intelligent, will be ugly and deformed and will live in comfort.

(23). The Moon, Mars, Mercury and Saturn—will have double parents, will be bold and will have several wives and childreu.

(24). The Moon, Mars, Jupiter and Venus—will do sinful deeds will indulge in sleep and will be fond of money.

(25). The Moon, Mars, Jupiter and Saturn—will be of firm views, bold, happy and learned.

(26). The Moon, Mars, Venus and Saturn—will be of bad conduct, will have no sons, will be learned in the Vedas or will be the king's priest.

(27). The Moon, Mercury, Jupiter and Venus—will be very rich, attached to his kinsmen and virtuous.

(28). The Moon, Mercury, Jupiter and Saturn—will be liberal in gifts, will be respected by the king will live in great comfort, will be wealthy and attached to his wife.

(29). The Moon, Mercury, Venus and Saturn—will be hated by the people and will be fond of the wives of other men.

(30). The Moon, Jupiter, Venus and Saturn—will be without sons, will not be earnest in work and will be without mercy.

(31). Mars, Mercury, Jupiter and Venus—will be rich and despised by the people

(32). Mars, Mercury, Jupiter and Saturn—will suffer from diseases and will be poor.

(33). Mars, Mercury, Venus and Saturn—will be of defective limbs, will serve under other men, will tell lies and will have bad sons.

(34). Mars, Jupiter, Venus and Saturn—will be liked by the king, will be of thin body, will have bad sons and will be of clear understanding.

(35). Mercury, Jupiter, Venus and Saturn—will be very rich, learned, and of good conduct.

IV. OF FIVE PLANETS.

Again, if the yoga planets occupying together a sign of Zodiac at the time of birth be

(1). The Sun, Moon, Mars, Mercury and Jupiter—the person will engage in fight, will be deceitful and skilled in work.

(2). The Sun, Moon, Mars, Mercury and Venus—will be devoid cf charity, will be earnest in work, will be without kinsmen and will work for other men.

(3). The Sun, Moon, Mars, Mercury and Saturn—will be of short life, will be fond of earning money and without wife and children.

(4). The Sun, Moon, Mars, Jupiter and Venus—will delight in annoying other men, will be rejected by his parents aub kinsmen and will be of defective eyes.

(5). The Sun, Moon, Mars, Jupiter and Saturn—will be avaricious and will be afflicted with grief owing to separation from his wife.

(6). The Sun, Moon, Mars, Venus and Saturn—will be wealthy, powerful, able and dirty and will covet the wives of other men.

(7). The Sun, Moon, Mercury, Jupiter and Venus—will be a minister, will be rich, successful, famous and powerful and will also be a magistrate.

(8). The Sun, Moon, Mercury, Jupiter and Saturn—will depend on other men for meals, will be timid, will commit sins and will engage in fearful deeds.

(9). The Sun, Moon, Mercury, Venus and Saturn—will be poor, tall, without sons and sickly.

(10). The Sun, Moon, Jupiter, Venus and Saturn—will be without a wife, of good speech, will have enemies will be fearless and learned in jugglery.

(11). The Sun, Mars, Mercury, Jupiter and Venus—will be without grief, a good friend and master of horses and covet the wives of other men.

(12). The Sun, Mars, Mercury, Jupiter and Saturn—will beg his meals, will be dirty and dressed in ragged clothes.

(13). The Sun, Mars, Mercury, Venus and Saturn—will be an important person and will be afflicted with grief, fear, disease and hunger.

(14). The Sun, Mars, Jupiter, Venus and Saturn—will be respected everywhere, will be rich, will be blind and will have friends and kinsmen.

(15). The Sun, Mercury, Jupiter, Venus and Saturn—will possess a knowledge of Atma, will do deeds acceptable to Devas and to his preceptors and will be learned in sciences.

(16). The Moon, Mars, Mercury, Jupiter and Venus—will be of a mild disposition, happy, rich, powerful and learned.

(17). The Moon, Mars, Mercury, Jupiter and Saturn—will be skilled in engineering, will be of strong physique and will be famous for his skill in work.

(18). The Moon, Mars, Mercury, Venus and Saturn—will have a good wife and sons, will be intelligent and will live in comfort.

(19). The Moon, Mars, Jupiter, Venus and Saturn—will work for other men, will be poor, of dirty appearance, ignorant and addicted to thieving.

(20). The Moon, Mercury, Jupiter, Venus and Saturn—will be respected in all lands, will be of defective limbs, will be a minister and will resemble a king.

(21). Mars, Mercury, Jupiter, Venus and Saturn—will be respected everywhere, will be skilled in work, will suffer from torture, imprisonment and disease.

V.—OF SIX PLANETS.

Lastly, if the yoga planets occupying a single sign of Zodiac at the time of birth be the several planets except

(1). Saturn—the person will be a writer of scientific works, will dwell in woods and mountains and will be possessed of a wife, sons and wealth.

(2). Except Venus—will be addicted to thieving, will covet other women, will be despised by his kinsmen, will be without sons, will be a fool and will travel to foreign lands.

(3). Except Jupiter—will be a man of low birth, will work for other men, will suffer from consumption and will be despised by the people.

(4). Except Mercury—will be a minister, will be possessed of a wife, sons, wealth and comfort and will have a control over his passions.

(5). Except Mars—will suffer from headache, will be mad, will live in places unfrequented by man and will travel to foreign lands.

(6). Except the Moon—will be an energetic traveller and intelligent.

(7). Except the Sun—will visit holy places, and will be rich.

CHAPTER XV.

On Ascetic Yogas.

1. A person born when four or more (*a*) powerful (*b*) planets occupy a single sign of the Zodiac becomes an ascetic of the Sakya, Ajivika, Bhikshuka, Vridhasravaka, Chakra, Nirgrandha or Vanyasana class according as the most powerful planet of the group is Mars, Mercury, Jupiter, the Moon, Venus, Saturn or the Sun. (*c*) If such powerful planet be one that has suffered defeat in conjunction at the time of birth, the ascetic will, after a time revert to his previous condition of life.

Notes.

(*a*). That is 5, 6 or 7 planets.

(*b*). If no planet be powerful there will be no Pravrijia (ascetic yoga).

(*c*). The ascetic life of the most powerful planet will be embraced by the person first, then that of the planet next in power and so on. The first change of life will occur in the Dasa and Antardasa period of the most powerful planet; the succeeding changes will occur in the Antardasa periods of the respective planets. If the yoga planet be a single powerful planet which does not suffer defeat in conjunction, the ascetic life assumed will continue till death. We shall now explain the terms referring to the several classes of ascetics.

(1). Sakya:—A Budhist ascetic dressed in red robes.

(2). Ajivika:—A Jain ascetic; the term includes Vaishnava ascetics as well.

(3). Bhikshu :—A Brahman ascetic who abandons his house and family and subsists entirely on alms.

(4). Vridhasravka :—known as kapalika, a follower of Siva.

(5). Chakra :—known as Chakradhara, is an ascetic who wears a discus.

(6). Nirgrandha :—a naked ascetic.

(7). Vanyasana :—an ascetic who subsists on the roots of the forest and is engaged in Divine meditation.

2. If the most powerful yoga planet be an Astangata planet, (*a*) a person will not become a Deekshita (*b*) but will be attached to persons who are such. Again, if the powerful planet which suffers defeat in conjunction be aspected by other planets, a person will not become a Deekshita (*c*) but will possess a strong desire to become one.

Notes.

(*a*). This has already been explained.

(*b*). That is, one of the holy order of men.

(*c*). If not aspected, he will become one, and after a time revert to his former condition of life as stated in the last stanza.

3. If the lord of the sign occupied by the Moon aspects Saturn and be not aspected by any other planet, (*a*) or if Saturn aspect the lord of the sign occupied by the Moon when such lord is not powerful, (*b*) a person will become an ascetic. Again, if the Moon occupy the Drekkana of Saturn and the Navamsa of Saturn or Mars and be aspected by Saturn, (*c*) a person will become an ascetic (*d*).

Notes.

(*a*). The Pravrijia will be that of such lord or Saturn whichever is powerful.

(*b*). The Pravrijia will be that of Saturn.

(*c*). And not aspected by any other planet.

(*d*). The ascetic life will be that described for Saturn.

4. A person born when Jupiter, the Moon and the rising sign are aspected by Saturn, when Jupiter occupies the 9th house from the ascendant and under one of the Raja yogas becomes a scientific author. (*a*). Again, a person born when Saturn occupies the 9th house from the ascendant and is not aspected by other planets and under a Raja yoga will become both a king and an ascetic. (*b*).

Notes.

(*a*). If the horoscope contain *a* Raja yoga and *an* ascetic yoga, the former will not take effect, but the latter will; such for instance as the lives of Varaha Mihira, Kanada, Budha, Panchasikha, Brahma Gupta and others. If the horoscope contain *two* Raja yogas and *an* ascetic yoga, the person will become a king—such as Janaka, Kasiraja, Suchidhwaja and others.

(*b*). If the horoscope contain no Raja yogas but only the ascetic yoga described in the text, the person will become an ascetic.

CHAPTER XVI.

ON THE NAKSHATRAS.

OR

The Moon In The Asterisms.

1. A person born when the Moon passes through the asterism of Aswini will be fond of ornaments, will be of fine appearance, will be popular, skilled in work and intelligent.

A person born when the Moon passes through the asterism of Bharani will be successful at work, truthful, free from diseases, able and free from grief.

2. A person born when the Moon passes through the asterism of Krittika will be a glutton, fond of the wives of other men, of bright appearance and of wide-spread fame.

A person born when the Moon passes through the asterism of Rohini will be truthful, will not covet the property of other men, will be of cleanly habits, of sweet speech, of firm views, and of fine appearance.

3. A person born when the Moon passes through the asterism of Mrigasirsha will be of no firm principles, will be able, timid, of good speech, of active habits, rich and will indulge in sexual pleasures.

A person born when the Moon passes through the asterism of Ardra will be insincere, of irascible temper, ungrateful, troublesome and addicted to wicked deeds.

4. A person born when the Moon passes through the asterism of Punarvasu will be devout and of patient habits will live in comfort, will be good-natured, quiet, of wrong views, sickly, thirsty and pleased with trifles.

5. A person born when the Moon passes through the asterism of Pushya will have a control over his desires, will be generally liked, learned in the Sastras, rich and will be found of acts of charity.

A person born when the Moon passes through the asterism of Aslesha will not be attentive to the work of other men, will be a promiscuous eater, will be sinful, ungrateful and skilled in cheating other men.

6. A person born when the Moon passes through the asterism of Magha will have numerous servants, will worship the Devas and Pitris and will be engaged in important works.

A person born when the Moon passes through the asterism of P. Phalguni will be of sweet speech, will be liberal in his gifts, of wandering habits and will serve under kings.

7. A person born when the Moon passes through the asterism of U. Phalguni will be generally liked, will earn money by his learning and will live in comfort.

A person born when the Moon passes through the asterism of Hasta will be of active habits, full of resources, shameless, merciless and a thief and a drunkard.

8. A person born when the Moon passes through the asterism of Chittra will wear cloths and flowers of various colors and will have beautiful eyes and limbs.

A person born when the Moon passes through the asterism of Swati will be of a mild and quiet nature, will control his passion, will be skilled in trade, will be merciful, unable to bear thirst, of sweet speech and disposed to do acts of charity.

9. A person born when the Moon passes through the asterism of Visakha will be jealous of another's prosperity, will be a niggard, of bright appearance, of distinct speech, skilled in earning money and disposed to bring about quarrels among men.

A person born when the Moon passes through the asterism of Anuradha will be rich, will live in foreign lands, will be unable to bear hunger and disposed to wander from place to place.

10. A person born when the Moon passes through the asterism of Jyeshta will have few friends, will be very cheerful, virtuous, and of irascible temper.

A person born when the Moon passes through the asterism of Moola will be haughty, rich, happy, not disposed to injure other men, of firm views and will live in luxury.

11. A person born when the Moon passes through the asterism of P. Ashadha will have an agreeable wife, will be proud and attached to friends.

A person born when the Moon passes through the asterism of U. Ashadha will be obedient, will be learned in the rules of virtue, will posses many friends, will be grateful and return favors received and will be generally liked.

12. A person born when the Moon passes through the asterism of Sravana will be prosperous and learned, will have a liberal-minded wife, will be rich and of widespread fame.

A person born when the Moon passes through the asterism of Dhanishta will be liberal in gifts, rich, valient, fond of music and will be a niggard.

13. A person born when the Moon passes through the asterism of Satabhishak will be harsh in his speech, will be truthful will suffer grief will conquer his enemies, will thoughtlessly engage in work and will be of independent ways.

A person born when the Moon passes through the asterism of P. Bhadrapada will suffer from grief, will place his wealth at the disposal of his wife, will be of distinct speech, will be skilled in earning money and will be a niggard.

14. A person born when the Moon passes through the asterism of U. Bhadrapada will be an able speaker, will be happy, will possess children and grand-children will conquer his enemies and will be virtuous.

A person born when the Moon passes through the asterism of Revati will possess perfect limbs, will be liked by all the people, will be deeply learned, will never covet the property of other men and will be rich.

Notes.

The effects described above will fully come to pass only if the Moon be powerful.

CHAPTER XVII.

ON THE MOON IN THE SEVERAL SIGNS OF THE ZODIAC.

1. A person born with the Moon in sign Aries will have round red-eyes, will be fond of vegetable food and will eat hot meals but in a moderate degree; will be of a quickly relenting nature, will be fond of travels and of sexual union; will be of strong knees; will possess no permanent wealth; will be fond of fight and of women; will be skilled in befriending other men; will have disfigured nails and a wounded head; will be haughty, will be the eldest of his brothers; will have lines in his hand of the shape of the weapon known as *Sakti*; will be fickle-minded and will be afraid of water.

2. A person born with the Moon in sign Taurus will be of fine appearance and of beautiful gait; will possess large thighs and face; will possess marks on his back, face and sides, will be liberal in his gifts; will bear misfortunes; will possess great influence and authority; will have a large hump on the neck; will have daughters; will suffer from phlegmatic affections, will be separated from his kinsmen, wealth and sons; will be of agreeable manners and of patient nature; will be a great eater; will be fond of women; will be attached to his friends and will be happy both when young and old.

3. person born with the Moon in sign Gemini will be fond of women, will be skilled in sexual union ;will possess

red eyes; will be learned in the Sastras; will carry messages; will possess curling hairs and a sharp intellect; will be skilled in wit, in discovering the thoughts of other men and in game; will possess beautiful features; will be of sweet speech; will be a great eater; will be fond of music, and skilled in the rules of dance; will join in sexual union with hermaphrodites; and will possess an elevated nose.

4. A person born with the Moon in sign Cancer will possess a bent body; will walk fast; will have a high hip; will be subject to the influence if women; will have an excellent friend; will be learned in Astrology; will have numerous houses, will have a wealth which will increase and decrease as the Moon; will be short; will possess a thick neck; will be capable of being won over by kind words, will be attached to his friends and will be fond of water and forests.

5. A person born with the Moon in sign Leo will be of irascible temper, of large cheeks, broad face and brown eyes; will have very few sons; will hate women; will be fond of animal food, forests and hills; will continue angry at trifles for a long time; will be afflicted with pains caused by hunger, thirst, belly-ache, tooth-ache as well as purely mental anxieties; will be liberal in his gifts; will be bold in fight; will be of fixed principles; will be haughty and attached to his mother.

6. A person born with the Moon in sign Virgo will, out of modesty, be of mild and beautiful eyes and gait; will have his shoulders and arms sunk or depressed; will live in comfort, will be of soft body; will be truthful, will be skilled in dance, music and painting; will be learned in the Sastras; will be virtuous and intelligent, will be fond of sexual union; will enjoy the house and property of other men; will live in foreign lands; will be of sweet speech; and will have daughters and very few sons.

7. A person born with the Moon in sign Libra will respect the Devas, Brahmins, and holy men; will be intelligent, will never covet the property of other men; will lead a religious life; will be subject to the influence of women; will be tall; will have a raised nose; will be of thin and defective limbs and fond of travels; will be rich; will be a trader; will bear the name of a Deva coupled with an excellent surname granted by a body of learned men; will be sickly; will protect his family and will be disgraced and rejected by his kinsmen.

8. A person born with the Moon in sign Scorpio will have broad eyes, a broad breast and round shanks, thighs and knees; will be separated from his parents and preceptors; will be afflicted with diseases when young; will be respected by kings, will of brown color; will not be of a straightforward nature; will have lines in his hand and feet of the shape of the fish, the Vajrayudha or a bird; and will endeavor to conceal his sins.

9. A person born with the Moon in sign Sagittari will have a long face and neck; will inherit his father's property; will be liberal in his gift; will be a literary author; will be powerful and skilled in speech; will have large teeth, ears, lips and nose, will engage in numerous works; will be skilled in sculpture; will have indistinct shoulders, disfigured nails and large hands; will be of a deep and inventive intellect, will be a man of right understanding; will hate his kinsmen; will never yield to compulsion but only to kind treatment.

10. A person born with the Moon in sign Capricorn will be ever attached to his wife and children; will do deeds of virtue; will have thin lower limbs, good eyes and a thin waist; will be open to advice; will be of amiable manners and slow at work; will not bear cold; will be of a

wandering nature, powerful and a literary author; will be a niggard and will be attached to old women of low caste; will be shameless and merciless.

11. A person born with the Moon in sign Aquarius will have a neck like that of the Camel, a body covered with muscles, rough and covered with hair; will be tall; will have large legs, thighs, back, buttocks, face, and lower belly; will be deaf; will be attached to the wives of other men and interested in the wicked deeds of other people; will rise and fall by turns; will de fond of flowers and perfumes; and will be attached to friends and will walk without fealing tired.

12. A person born with the Moon in sign Pisces will be a dealer in the produce of the sea and a trader in general; will be fond of his wife and clothes; will have perfect limbs, a bright body, long nose and large head, will put his enemies into disgrace, will be subject to the influence of women, will have beautiful eyes, and will be fair, rich, happy and learned.

13. If at the time of birth of a person, the Moon, the sign occupied by the Moon and the lord of such sign be all powerful the effects described in this chapter will fully come to pass (*a*); the same remark applies to planets other than the Moon (*b*).

Notes.

(*a*). If two of the three be powerful, the effects will come to pass imperfectly; if only one of the three be powerful, they will come to pass still more imperfectly and if none of the three be powerful, the effects will fail.

(*b*). This refers to the next chapter in which the author describes the effects of the various planets occupying the several signs of zodiac at the time of birth.

CHAPTER XVIII.

On The Sun, Mars And {Other} Planets In the Several Signs of Zodiac.

1. A person born with the Sun in Aries but not in its exaltation degree (*a*) will be of wide-spread fame, able, of wandering habits, possessed of small wealth and will carry weapons.

A person born with the Sun in sign Taurus will deal in cloths, perfumes and other articles, will hate women and will be skilled in music.

Notes.

(*a*). A person born with the Sun in the exaltation degree will be very rich, will remain for ever in a place, will have servants carrying arms, will be of great fame and able.

2. A person born with the Sun, in sign Gemini will be learned in grammar, will be an Astrologer and will be rich.

A person born with the Sun in Cancer will be independent, fierce, poor, will do the work of other people and will suffer from the fatigue of foot-journey.

A person born with the Sun in sign Leo will be fond of living in forests, mountains and cow-sheds, will be powerful and will be a fool.

A person born with the Sun in sign Virgo will be skilled in writing, painting, in literary productions and in mathematics, and will possess a body resembling that of a woman.

3. A person born with the Sun in sign Libra will be fond of liquor or will manufacture it, will be of a wandering nature, will be an alchemist and will do wicked deeds.

A person born with the Sun in sign Scorpio will be of a fierce nature, will thoughtlessly engage in work, will earn money by acts connected with poison and will be vastly learned in the use of arms.

A person born with the Sun in Sagitari will be respected by sages, will be rich and independent and will be learned in medicine and sculpture.

A person born with the Sun in sign Capricorn will engage in deeds unsuited to his rank in life, will be ignorant, will deal in mean articles, will possess small wealth, will be avaricious and will enjoy the property of other men.

A person born with the Sun in sign Aquarius will engage in deeds unsuited to his rank in life, will be poor and will have no sons.

A persn born with the Sun in sign Pisces will become rich by dealing in the produce of water, will be respected by women, will possess a mole or other marks in the part of body corresponding to the sign occupied by the Sun and Moon together.

5. A person born witho Mars in sign Aries or Scorpio will be respected by the king,will be of a wandering nature, will be a commander of armies or a trader, will be rich, will have a body marked with wounds, will be a thief and will be in the enjoyment of the pleasures of the senses.

A person born with Mars in sign Taurus or Libra will be subject to the influence of women, will not be open to the advice of friends, will be fond of the wives of other men, will be learned in the games of magic, will adorn his person, will be of a timid nature and will have a rough body.

6. A person born with Mars in sign Gemini or Virgo will be of bright appearance, will have sons and no friends, will help others, will be skilled in music and fight, will be a niggard, and will be fearless and of a begging nature.

A person born with Mars in sign Cancer will be rich, will cross seas and earn wealth, will be of defective limbs and will be wicked.

7. A person born with Mars in sign Leo will be poor, will patiently bear afflictions, will wander in the forests, will be fearless and will have few wives and children.

A person born with Mars in sign Sagittari or Pisces will have many enemies, will be the king's minister, will be of wide-spread fame, will be fearless and will have very few children.

A person born with Mars in sign Aquarius will ever suffer grief, will be poor, will wander from place to place, will be a liar, will be independent and wicked.

A person born with Mars in sign Capricorn will be very rich, will have many sons and will be a king or will resemble a king.

8. A person born with Mercury in sign Aries or Scorpio will be fond of gambling, of running into debt and of liquor; will be an atheist, will argue against the spirit of the Sástras, will be a thief, will be poor, will have a mean wife, will be deceitful, will be a liar and will swerve from the path of rectitude.

A person born with Mercury in sign Taurus or Libra will be a preacher, will have many sons and wives, will ever be engaged in earning money, will be liberal in gift and will respect his preceptor.

9. A person born with Mercury in sign Gemini will be talkative, will be a liar will be learned in the sciences, in music, in dance and in painting; will be of sweet speech and will live in comfort.

A person born with Mercury in sign Cancer will earn money by works connected with water and will be disliked by his kinsmen.

10. A person born with Mercury in sign Leo will be disliked by women, will be poor, will have neither comfort nor sons, will wander from place to place, will be ignorant, will be fond of women and will suffer disgrace.

A person born with Mercury in sign Virgo will be liberal in gift, will be learned, will possess many virtues, will live in comfort, will be of a patient nature, will be ingenious and fearless.

11. A person born with Mercury in sign Capricorn or Aquarius will work for other men, will be poor, will be a sculptor, will run into debts and will work for no fees.

A person born with Mercury in sigh Sagittari will be respected by kings, will be learned in sciences and in laws.

A person born with Mercury in sign Pisces will be skilled in befriending other men, will readily discover the views of other people, and will be learned in the handicraft of men of low castes.

12. A person born with Jupiter in sign Aries or Scorpio will be a commander of armies, will be very rich, will have many wives and children, will be liberal in gift, will have good servants, will be of a patient nature, and of bright appearance, will be happy with his wife and will be of great fame.

A person born with Jupiter in sign Taurus or Libra will be free from diseases, will live in comfort, will be rich, will have friends and sons, will be liberal in gift and will be liked by all.

A person born with Jupiter in sign Gemini or Virgo will have many clothes, houses, servants, sons and friends, will be a minister and will live in comfort.

13. A person born with Jupiter in sign Cancer will be possessed of gems, sons, wealth, wives, influence, intelligence and comfort.

A person born with Jupiter in sign Leo will be all that has been said in the case of a person born with Jupiter in Cancer and will besides be a commander of armies.

A person born with Jupiter in sign Sagittari or Pisces will be the ruler of a province or a minister under a king or the commander of armies or will be very rich.

A person born with Jupiter in sign Aquarius will be all that has been said in the case of a person born with the Moon in sign Cancer.

A person born with Jupiter in sign Capricorn will do deeds disgraceful to his rank in life, will possess very little wealth and will be afflicted with grief.

14. A person born with Venus in sign Aries or Scorpio will be fond of the wives of other men, will lose his property through their influence and will bring disgrace on his family.

A person born with Venus in sign Taurus or Libra will acquire wealth by his own powers, will be liked by the king, will be an important person among his kinsmen, will be a man of fame and will be fearless.

15. Aperson born with Venus in sign Gemini will do the work of a king, will be rich and learned in music.

A person born with Venus in sign Virgo, will engage in hard work.

A person born with Venus in sign Capricorn or Aquarius will be liked by all, will be subject to the influence of women and will be fond of bad women.

16. A person born with Venus in sign Cancer will have two wives, will be a beggar, will be timid and haughty and will suffer grief.

A person born with Venus in sign Leo will acquire money through women, will have an excellent wife and very few sons.

A person born with Venus in sign Sagittari will be possessed of excellent qualities and will be rich.

A person born with Venus in sign Pisces will be learned, will be a man of authority, will be rich, will be respected by the king and will be liked by all.

17. A person born with Saturn in sign Aries will be a fool, will wander from place to place, will be a fop and will be separated from his friends.

A person born with Saturn in sign Scorpio will suffer imprisonment, will receive blows, will be indifferent to work and will be merciless.

A person born with Saturn in sign Gemini or Virgo will be shameless, will suffer grief, will be poor, will have no sons, will be a bad painter, will be a constable and will be a chief officer.

18. A person born with Saturn in sign Taurus will be fond of women of low caste, will possess small wealth and will have several wives.

A person born with Saturn in sign Libra, will be the chief of a party of men in a town or in an army or in a village and will be rich.

A person born with Saturn in sign Cancer will be poor, will have very few teeth, will be separated from his mother and will have no sons.

A person born with Saturn in sign Leo will not be deserving of respect, will suffer grief, will have no sons and will carry burdens.

19. A person born with Saturn in sign Sagittari or Pisces will die an excellent death, will be a faithful officer in the king's palace, will have good sons and a good wife, will be wealthy, will be the chief man in a town, in an army or in a village.

A person born with Saturn in sign Capricorn or Aquarius will enjoy the wives and property of other men, will be the head of a town, a village or an army, will have weak

eyes, will be dirty, will be indifferent to bathing, will have a permanent wealth and authority and will enjoy the porperty acquired by him.

Notes.

To determine the effects of the planetary places the reader is referred to Stanza 13 and Note (*b*) to it of the last Chapter.

20. The effects described for the several signs of the zodiac when the Moon occupies them or when they are aspected by planets also apply to the rising sign; nay — more effects are due to the risnig sign and to the 2nd, 3rd, and other bhavas (houses). If the houses be powerful and if their lords be also powerful, these effects will come to pass fully.

Notes.

If the rising sign and its lord be powerful, a person born will be of strong physique ; if the 2nd house and its lord be powerful, the person will be rich. Similar remarks apply to the other *bhavas*.

The following have been extracted from Satyachariar's work on Horscopy.

1. A person born when Aries is the rising sign will have disfigured fingers, will be of irasoible tempr, will bring on quarrels, will act inconsistently with his views, will be of bilious and windy temperament, will be a niggard, will suffer grief, will when young, be separated from his parents and from his preceptor, will have very few sons will assist his brothers and kinsmen, will be virtuous, will travel to foreign lands, will engage in useless work, will marry either a woman of low caste or a deceitful woman or a woman of defective limbs or one who was already married, will obtain as relations persons of a friendly nature and will meet his death either by weapons or by poison or by bilious complaints or by the people about him or by fire, by rain, by being shut up in a prison or by fall.

2. A person born when Taurus is the rising sign will have large lips, cheek, nose and forehead, will be of phlegmatic and windy temperament, will be liberal in gift, will be a spendthrift, will have daughters and very few sons, will ill-treat his parents, will be fond of work, will do wicked deeds, will earn much wealth, will ever be fond of his wife and will suffer from weapons. He will meet his death by weapons, ropes or animals, in foreign lands or will die through over work or by water or by a spear or through want of exercise or by quadrupeds.

3. A person born when the rising sign is Gemini will be either of defective limbs or will possess extra limbs, will be of sweet speech, will engage in excellent works, will be of a mixed temperament, will be of small understanding and of small body, will be liked by his preceptor and by sages, will have very few younger brothers, will not be of very active habits, will put other men to disgrace, will possess good qualities, will be anxious to engage in a number of works, will be virtuous and not wicked, will earn and spend much, will possess several wives and will be free from serious diseases. He will meet his death by snake-bite, poison, animals or by water.

4. A person born when the rising sign is Cancer will be a man of no fixed principles, will suffer diseases of genital organs, will be of a timid nature, will be grateful, will be of phlegmatic and windy temperament, will readily understand things, will follow his enemies, will spend the property of other men also, will be haughty among his people, will be put to disgrace by his kinsmen, will lose his children, will engage in important works in foreign lands, will be of imperfect speech, will be a master over other men, will have an unequal wife, will suffer disgrace from his enemies and will be respected by many persons. He will meet his death by means of a neck ornament or a

rope, by phlegmatic complaints, by the fracture of bones, by sword cut, or by dropsy.

5. A person born when the rising sign is Leo will be severe, fond of animal food and of bilious temperament, will conceal himself, will support his family by engaging in various works, will be a niggard, will like the people, will be a man of renown and of resignation; will annoy his kinsmen, will be able, and energetic, will be of a sinful nature, will possess several wives and will have a diseased waist, knees and teeth. He will meet his death by weapons, hurtful animals, by poison, by wood, by diseases, by the creatures of water or by starvation.

6. A person born when the rising sign is Virgo, will be of sweet speech, of bright personal appearance, long legs and arms, will be of a mixed temperament, will be of excellent beauty, will receive wounds, will be rich, will be a niggard, will be attached to his kinsmen, will have many daughters, will be in bad terms with his brothers and sisters, will be inclined to deeds of virtue, will not earn much, and will be skilled in work. He will meet his death by means of quadrupeds, weapons, bilious attacks, grief, fire or rope.

7. A person born when Libra is the rising sign will be of a rough body, a harsh nature and a phlegmatic and windy temperament, will thoughtlessly begin a work, will be of short neck, will be grateful, will acquire much wealth, will become famous by his acts of liberality, will serve under his preceptor, will be respected by his father, brothers and others, will be fond of walking, will be virtuous, will conceal himself to escape troubles from his kinsmen, will lose his wife, will be fond of fight and will suffer from grief. He will meet his death by a famous man, by his kinsmen, by mild quadrupeds, by perspiration, by separation from an object of desire and by the fatigue of journey.

8. A person born when the rising sign is Scorpio wil have a broad face and a long belly, will be of a harsh nature and of a bilious temperament, will have brown eyes, will be slow and of quick pace, will be a master over others, will protect a large family, will be hated by his kinsmen, will spend much, will have many children, will not live in comfort, will have no enemies, will lose his virtues, will protect oxen, will fall into bad temper on account of his wife, will yield nothing to his enemies, will have his own men for his enemies, will suffer from numerous diseases and will surrender himself to his foe out of fear of sword-cut. He will meet his death by imprisonment, blows, sword-cut, bad diseases or by fire.

9. A person born when the rising sign is Sagittari will have large lips, teeth and nose, will be of phlegmatic and windy temperament, will have a fleshy genital organ, thighs and arms, will be of defective nails, will be skilled in work, will be bold in fight, will serve under men of low caste, will be deprived of his property by thieves, by fire or by the king, will be learned in laws, will be respected by many people, will give trouble to his brothers, will work in foreign lands, will be liked by the king, will be indifferent to deeds of virtue, will quarrel with his wives and will have a diseased face. He will meet his death by quadrupeds, snakes, the king or by imprisonment.

10. A person born when the rising sign is Capricorn will have a small nose, long face, arms and legs; will be of windy temperament, of a timid nature, will thoughtlessly engage in work, will suffer imprisonment, will have a small family, and small wealth, will be a niggard, will have daughters, will have no kinsmen, will live in plenty, will acquire wealth by his valor, through the king and by forest will observe fasting, will have a wife of low caste, and will be attached to her, will have a large body, few hairs and

weak knees and will suffer fron diseases. He will meet his death by children, by the wind, by weapons, by the king, by poison, by fall, by an elephant, by an increase of bile or by dyspepsia.

11. A person born when the rising sign is Aquarius, will be of inactive habits and of harsh nature, will be the eldest in the family, will be of bilious and windy temperament, will have a nose shaped like the flower of the sesamum plant, will waste his wealth, will have many servants, will be hated by his kinsmen, preceptors, enemies and friends; will be fond of deeds of wickedness, will acquire much property, will never spend money on charity, will assume a show of virtue, will worship the Devas and will suffer from phlegmatic attacks affecting the chest. He will meet his death from pains in the belly by vomition and by drugs administered by women.

12. A person born when the rising sign is Pisces will have thick lips, fish-like eye and large nose, will be of phlegmatic and windy temperament, will be a sage, will be of disfigured skins and of active habits, will be remarkable for his gain and loss, will have good servants and kinsmen, will be disposed to deeds of virtue, will have a good wife, will help his father, will join a woman of low deeds and will have bad enemies. He will meet his death by disease, corruption of the blood, snake-bite, attack of a lion, by the chiefs of parties of men, by venereal diseases, by drugs, by fasting or by the fatigues of journey.

CHAPTER XIX

On Planetary Aspects.

1. If at the time of birth, the Moon occupy sign Aries and be aspected by Mars, the person will become a king; if she be aspected by Mercury, the person will be learned; if

by Jupiter, he will resemble a king; if by Venus, he will be a man of good conduct; if by the Saturn, he will be a thief and if by the Sun, he will be poor.

If at the time of birth, the Moon occupy sign Taurus and be aspected by Mars, the person will be poor; if she be aspected by Mercury, he will be a thief; if by Jupiter, he will be respected by the people; if by Venus he will be a king; if by Saturn, he will be rich and if by the Sun he will be a Servant.

If at the time of birth the Moon occupy sign Gemini and be aspected by Mars, the person will sell weapons; if she be aspected by Mercury, he will become a king; if by Jupiter, he will be learned; if by Venus, he will be fearful; if by Saturn, he will be a weaver and if by the Sun, he will be poor.

If at the time of birth, the Moon occupy sign Cancer and be aspected by Mars, the person will be a valiant soldier; if she be aspected by Mercury, he will be a literary author; if by Jupiter, he will be learned ; if by Venus, he will be a king; if by Saturn, he will live by weapons and if by the Sun, he will suffer from diseases of the eye.

2. If at the time of birth, the Moon occupy sign Leo and be aspected by Mercury, the person will be an Astrologer; if aspected by Jupiter, he will be rich; if by Venus, he will be a king; if by Saturn, he will be a barber; if by the Sun, he will be a king and if by Mars, he will also be a king.

If at the time of birth, the Moon occupy sign Virgo and be aspected by Mercury, the person will be a king; if aspected by Jupiter, he will be a commander of armies; if by Venus, he will be vigilent and if by Saturn, the Sun or Mars, he will live by serving under women.

If at the time of birth the Moon occupy sign Libra and be aspected by Mercury, the person will be a king; if

aspected by jupiter, he will work in gold ; if by Venus, he will be a trader ; and if by Saturn, the Sun or Mars, he will be a chief and will work mischief.

If at the time of birth, the Moon occupy sign Scorpio and be aspected by Mercury, the person will get twins ; if aspected by Jupiter, he will be obedient ; if by Vernus, he will be a washerman ; if by Saturn, he will be of defective limbs ; if by the Sun, he will be poor and if by Mars he will be a king.

3. If at the time of birth, theMoon occupy sign Sagittari and be aspected by Mercury, the person will protect his kinsmen ; if aspected by Jupiter, he will be a king ; if by Venus, he will protect many men ; and if by Saturn, the Sun or Mars he will be a fop, will put on a show of virtue and will not attend to the work of other persons.

If at the time of birth, the Moon occupy sign Capricorn and be aspected by Mercury, the person will be the king of kings ; if aspected by Jupiter, he will be a king ; if by Venus, he will be learned; if by Saturn, he will be rich; if by the Sun, he will be poor and if by Mars, he will be a king.

If at the time of birth, the Moon occupy sign Aquarius and be aspected by Mercury, the person will be a king ; if aspected by Jupiter, he will resemble a King ; if by Venus or Saturn or the Sun or Mars he will be fond of the wives of other men.

If at the time of birth, the Moon occupy sign Pisces and be aspected by Mercury, the person will be witty ; if aspected by Jupiter, he will be a king ; if by Venus, he will be learned and if by Saturn, the Sun or Mars, he will do wicked deeds.

Notes.

As stated in the last Stanza of the last chapter, all that has been said of the Moon applies also to the rising sign.

The Moon by aspecting the several signs of the Zodiac except sign Cancer produces malefic effects when such signs are rising signs.

4. If at the time of birth, the Moon occupy the solar or lunar hora of a sign, she will produce benefic effects if She be aspected by planets occupying respectively the solar and lunar horas. (*a*) If the Moon be aspected by the lord of the Drekkana occupied by her or by planets occupying friendly signs she will produce benfic effects. (*b*). The effects described for the Moon occupying the several signs and aspected by the several planets apply to her when she occupies the several Dwadasamsas and is aspected by the several planets. (*c*.) If the Moon occupy particular Navamsas and be aspected by the several planets, the effects will be those stated as follows.

Notes.

(*a*). If the Moon be aspected by planets occupying horas whose lords are different from the lords of the horas occupied by her the effects will be malefic. The same remarks apply to the rising hora.

(*b*). The same remarks apply to the rising Drekkana.

(*c*). The same remark holds with reference to the rising Dwadasamsa. If the rising Dwadasamsa be other than that of Cancer, and if the rising sign be aspected by the Moon the effects will be malefic; if the rising Dwadasamsa be that of Cancer, and if the rising sign be aspected by the Moon, the effects will be benefic.

5. If at the time of birth the Moon occupy the Navamsa of Mars and be aspected by the Sun, the person will be the protector of a city; if aspected by Mars, he will be fond of torture; if aspected by Mercury he will be skilled in duel fight; if by Jupiter, he will be a king; if by Venus he will be rich and if by Saturn, he will bring on quarrels.

If at the time of birth, the Moon occupy the Navamsa of Venus and be aspected by the Sun, the person will be a fool; if aspected by Mars, he will be fond of the wives of other men; if by Mercury or Jupiter he will be produce good literary works; if by Venus, he will be fond of comforts; if by Saturn, he will unite with the wives of other men.

6. If at the time of birth, the Moon occupy the Navamsa of Mercury and be aspected by the Sun, the person will be a duellist or a dancer; if aspected by Mars he will be a thief; if by Mercury he will be a great poet; if by Jupiter, he will be a minister; if by Venus, he will be skilled in music and if by Saturn, he will be skilled in mechanical arts.

If at the time of birth, the Moon occupy the Navamsa of Cancer and be aspected by the Sun, the person will be of small body; if aspected by Mars, he will be a niggard and will possess small wealth; if by Mercury he will practise austerities; if by Jupiter, he will be a chief, if by Venus, he will thrive by women and if by Saturn, he will be fond of work.

7. If at the time of birth, the Moon occupy the Navamsa of Leo and be aspected by the Sun, the person will be a man of angry temper; if aspected by Mars, he will be liked by the king; if by Mercury, he will become rich by the discovery of hidden treasure; if by Jupiter, he will carry his orders into effect; if by Venus, he will have no sons and if by Saturn he will do wicked deeds.

If at the time of birth, the Moon occupy the Navamsa of Jupiter and be aspected by the Sun, the person will be a man of well-known powers: if aspected by Mars, he will be learned in the rules of fight; if by Mercury, he will be skilled in ridicule; if by Jupiter, he will be a minister; if

by Venus, he will be a man of no virility and if by Saturn, he will be charitably disposed.

8. If at the time of birth, the Moon occupy the Navamsa of Saturn and be aspected by the Sun, the person will have very few children ; if aspected by Mars, he will be unhappy though rich ; if by Mercury, he will be haughty ; if by Jupiter, he will do deeds unsuited to his station in life ; if by Venus, he will be fond of bad women and if by Saturn, he will be a niggard (*a*). All that has been said for the Moon occupying particular Navamsas and aspected by the several planets applies also to the Sun—with this exception that where solar aspect has been referred to, it shall be read as lunar aspect.

Notes.

(*a*). The same remark applies to the rising Navamsa as to the Moon—but if the Moon aspect the rising sign when the rising Navamsa is other than that of Cancer the effects will be malefic.

9. If the Moon occupy a Vargottama position, her own Navamsa, or other Navamsas and be aspected by benefic planets, the effects will respectively be full, imperfect and small. But if she be aspected by malefic planets, the effects will respectively be small, imperfect and full (*a*). If the lord of the Navamsa be powerful, the effects described for planetary aspects in the case of signs and Navamsas (*b*) will alone come to pass (*c*.)

Notes.

(*a*). The same remark applies to the rising sign and to the Sun.

(*b*). Navamsas occupied by the Sun or the Moon or the rising Navamsa.

(*c*). And those described for planetary aspects in the case of horas, Drekkanas and Dwadasamsas.

CHAPTER XX.

On the Planets in the Bhavas.

1. If at the time of birth of a person, the sun occupy the ascendant, the person will be fond of fight, slow at work, without sight and without mercy; but if Aries be the rising sign and the Sun occupy it the person will be rich and afflicted with diseases of the eye; if Leo be the rising sign and the Sun occupy it, he will be blind at night; if Libra be the rising sign and the sun occupy it, the person will be blind and poor; if Cancer be the rising sign and the Sun occupy it, he will have a mote in his eye. If the Sun occupy the 2nd house from the ascendant, the person will be greatly rich, will have his wealth carried away by the king and will suffer from diseases in the face.

2. If at the time of birth, the Sun occupy the 3rd house from the ascendant, the person will be intelligent and powerful; if he occupy the 4th house, the person will be afflicted with grief and mental sufferings; if he occupy the 5th house, he will have no sons and will be poor and if he occupy the 6th house, the person will be powerful and be subjugated by his enemy (*a*).

Notes.

(*a*). According to another reading, if the Sun occupy the 6th house from the ascendant the person's enemies, will meet with ruin According to Satyachariar such a person will be free from enemies, diseases and grief; but the text has the support of Yavanachariar and Suchidhwaja.

3. If at the time of birth of a person the Sun occupy the 7th house from the ascendant, the person will suffer digrace at the hands of women; if he occupy the 8th house, the person will have very few sons and will become blind; if he occupy the 9th house, the person will have sons

wealth and comfort (*a*). ; if he occupy the 10th house, the person will live in comfort and will be powerful; if he occupy the 11th house the person will be very rich and if he occupy the 12th house he will become an apostate.

Notes.

(*a*). According to another reading a person born with the Sun in the 9th house will have neither sons nor wealth. Accordingly Satyachariar says that such a person will do wicked deeds, will be afflicted with diseases and will attain an humble position in life,

4. If at the time of birth of a person the Moon occupy the ascendant such person will become dumb or mad or an idiot or blind or deaf; he will do mean deeds or will become a slave; if the rising sign occupied by the Moon be Cancer, Aries or Taurus the person will be rich, will have many sons and will be wealthy respectively. If the Moon occuppy the 2nd house from the ascendant, the person will be a man of a large family. If she occupy the 3rd house, he will delight in torturing animals. If she occupy the 4th or the 5th house, he will be in the full enjoyment of what the houses signify (*a*). If she occupy the 6th house, the person from will be of soft body, will have a dull appetite will be sparing in sexual union, will be cruel and will be slow at work.

Notes.

(*a*). That is, if the Moon occupy the 4th house from the ascendant, the person will be happy, will have kinsmen and houses, and will be learned; and if she occupy the 5th house, the person will possess intelligence, sons and the like.

(5.) If at the time of birth the Moon occupy the 7th house from the ascendant, the person will be jealous of the prosperity of other men and will be lustful. If she occupy the 8th house, the person will be fickleminded and will be afflicted with diseases. If she occupy the 9th house the

person will be liked by all and will have sons, kinsmen and wealth. If she occupy the 10th house, he will be successful in all places, will be virtuous, wealthy, intelligent and valorous. If she occupy the 11th house, the person will be famous and will gain wealth and the like and if she occupy the 12th house from the ascendant, the person will be wicked and of defective limbs.

6. If at the time of birth of a person Mars occupy the ascendant, such person will possess a wounded body; if he occupy the 2nd house, the person will eat low meals; if he occupy the 9th house, the person will be a sinner and if he occupy the remaining houses (*a*) he will produce the same effects as the Sun in those places.

Again, if at the time of birth of a person Mercury occupy the ascendant such person will be learned. If he occupy the 2nd house, the person will be wealthy. If he occupy the 3rd house the person will be wicked. If he occupy the 4th house, the person will be learned. If he occupy the 5th house, he will be a minister under a king; if he occupy the 6th house, he will have no enemies. If he occupy the 7th house, he will possess a knowledge of law. If he occupy the 8th house, the person will be renowned for his virtues. If he occupy the 9th, 10th, 11th and 12th houses he will produce the same effects as the Sun in those places.

Notes.

(*a*). That is the 3rd 4th, 5th, 6th, 7th, 8th, 10th, 11th, and 12th houses.

7. If at the time of birth of a person Jupiter occupy the 12 signs from the ascendant, such person will respectively be learned, of good speech, a niggard, will live in comfort, will be intelligent, will have no enemies, will possess qualities superior to those of his father, will do deeds

unsuited to his rank in life, will be a devotee, will be possessed of wealth, will be full of gain and will do fearful deeds.

8. If at the time of birth of a person Venus occupy the ascendant, such person will be skilled in acts of love and will live in great comfort; if Venus occupy the 7th house, the person will be fond of quarrels and of sexual union; if Venus occupy the 5th house the person will live in comfort and if he occupy the remaining houses (*a*) the effects will be the same as those of Jupiter in those places; but if Venus occupy sign Pisces at the time of birth the person will become rich.

Notes.

(*a*). That is the 2nd, 3rd, 4th, 6th, 8th, 9th, 10th, 11th and 12th houses.

9. If at the time of birth of a person Saturn occupy the ascendant, such person will be poor, will be afflicted with diseases and sexual passion, will be dirty will suffer much from diseases while young, and will be of indistinct speech. But if the ascendant, occupied by Saturn, be Libra, Sagittari, Capricorn, Aquarius or Pisces, the person will be as happy as a king, will rule over a village or a town, will be learned and will possess fine limbs. But if Saturn occupy any of the other houses (from the 2nd to the 12th) the effects will be the same as those of the Sun in the same places.

10. In determining the effects of the planets in the several houses from the ascendant the nature of such houses shall be taken into account, that is, whether the houses occupied by the several planets are their friendly signs or inimical or neutral signs or their own houses or their exaltation signs and the like (*a*). Again, according to Satyachariar, benefic planets promote the bhavas while malefic ones reduce them; but in the cases of the 6th, 8th and 12th houses the reverse is the case (*b*)

Notes.

(*a*). That is if the houses occupied by the planets be their exaltation signs, their friendly signs or their own houses the effects described will fully come to pass; if such houses be their inimical signs the effects will fail and if the houses be neutral signs, neither more nor less of the effects described will come to pass. All this is according to Garga.

(*b*). According to Satyachariar, if a benefic planet occupy the 6th house the enemies will meet with ruin and if a malefic planet occupy it, the enemies will increase. Again, if a benefic planet occupy the 8th house, a person will be freed from dangers to life and if a malefic planet occupy it, danger to life will increase. Lastly if a benefic planet occupy the 12th house there will be no loss to the person and if a malefic planet occupy it there will be an increase of loss.

11. If the planets to which good effects have been assigned occupy their exaltation signs such effects will fully come to pass. If they occupy their Moolatrikona signs only three-fourths of such effects will come to pass; if they occupy their own houses one-half of such effects will come to pass; if they occupy their friendly signs one-quarter of such effects will come to pass; if they occupy their inimical signs less than one-quarter of such effects will come to pass and if the planets occupy their depression signs or if they happen to be Astangata planets the good effects described will wholly fail.

Notes.

If the effects be bad, then if the planets occupy their depression signs or if they be Astangata planets, the evil effects will fully come to pass. If they occupy their inimical signs, then three-fourths, if they occupy their friendly signs, then one-half, if they occupy their own signs then one-quarter, if they occupy their Moola Trikona signs, then less

than a quarter of the evil effects will come to pass. But if they occupy their exaltation signs, the evil effects will fail

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CHAPTER XXI.

ON THE PLANETS IN THE SEVERAL VARGAS.

1. If a single planet occupy its own house at the time of birth of a person such person will possess the average dignity of the members of his family; if two planets occupy their own houses the person will be an important member of his family; if three planets occupy their own houses, the person will be respected by his kinsmen; if four planets occupy their own houses, the person will be rich; if five planets do so he will live in comfort; if six, he will live in luxurious ease and as happy as a king and if seven planets occupy their own houses the person will become a king.

Again if one of the planets occupy a friendly sign, the person will lead a dependent life; if two planets do so he will be protected by his friends; if three, by his kinsmen; if four, by his brothers and cousins; if five, the person will be a master over many people; if six, he will become a commander of an army and if seven, he will become a king.

2. If at the time of birth of a person, a single planet occupy its exaltation sign and be aspected by a friendly planet such person will become a king; if at the time of birth one of the planets occupy its exaltation sign and be accompanied by a friendly planet, the person will become very rich and will be universally respected; if at the time of birth one of the planets occupy either an inimical or a depression sign, the person will become poor; if two planets occupy their inimical or depression signs, the person will become afflicted with grief. If three planets occupy their inimical or depression signs, the person will become a fool. If four planets do so, the person will become afflicted with

diseases. If five planets do so the person will suffer imprisonment; if six planets, the person will be a victim to much grief and if seven planets do so, he will subject to torture persons who ought not to be tortured.

Notes.

Mercury and the Sun cannot at the same time occupy their depression signs—viz. Pisces and Libra respectively. Seven planets cannot therefore occupy their depression signs at the same time. In this as in certain other cases already stated, the author has simply quoted the views of former writers.

3. According to Satyachariar a person born when Aquarius is the rising sign will not be happy; but according to Yavanas, a person born when Aquarius is the rising Duadasamsa will not be happy. This latter view is objected to by Vishnugupta on the ground that each sign of the Zodiac contains the Dwadasamsa of Aquarius and that *beneficial effects* have been ascribed to several signs.

4. A person born when malefic planets occupy the solar horas of odd signs will be of wide-spread fame, will do important deeds, will be powerful, healthy and of bright appearance. A person born when benefic planets occupy the lunar horas of even signs will be of gentle manners and of bright appearance; will live in comfort, will be liked by all; will be intelligent and will be of sweet speech.

5. If the horas occupied by the malefic and benefic planets be the same as stated above while the signs are different, (*a*) the person will be all that has been stated above for the two yogas in a moderate degree; but if both the horas and signs be different (*b*) the effects will fail.

Notes.

(*a*). That is if the malefic planets occupy the solar horas in even signs or the benefic planets occupy the lunar horas in odd signs.

(b) That is if the malefic planets occupy the lunar horas of the even signs or the benefic planets occupy the solar horas of odd signs.

N. B. Both the author and commentator have failed to notice the case of a person born when the malefic planets occupy the lunar horas of odd signs or the benefic planets occupy the solar horas of even signs. Evidently a person born under these yogas wll be all that has been stated in the 4th stanza in a moderate degree.

6. A person born when the Moon occupies either her own Drekkana or a friendly (a) Drekkana will be of very fine beauty and of well-known virtues; but if the Moon occupy other Drekkanas the person will be what has been stated above agreeably to the character of the lord of such Drekkana.(b).

If at the time of birth the Moon occupy a Sarpa (serpent) Drekkana (c) the person will be wicked; if she occupy an Ayudha (weapon) Drekkana (d) the person will do deeds of torture; if she occupy a Chatushpad (quadruped) Drekkana (e) the person will cohabit with his preceptor's wife, and if she occupy a Pakshi (bird) Drekkna (f) the person will be of wandering habits.

Notes.

(a). Friendly at the time of birth. Vide chapter. II stanza 18.

(b). That is if such lord be netural (at the time of birth) to the Moon, the person will be what has been stated in a moderate degree; but if he be inimical to the Moon, the effects will fail.

(c). Sarpa Vyala Drekkanas: These are the 2nd Drek kana of Cancer, the 1st of Vrischika and the 3rd of Pisces

(d). Ayudha Drekkanas: These are the 1st and 3rd Drekkanas of Aries, the 2nd of Gemini, the 1st of Leo, the 2nd of Libra and the 1st of Aquarius

(e). Chatushpad Drekkanas : These are the 2nd Drekkana of Aries, the 2nd and 3rd of Taurus, the 1st of Cancer, the 3rd of Libra, the 3rd of Scorpio and the 1st of Sagittari.

(f). Pakshi Drekkanas : These are 2nd Drekkana of Aries, the 2nd of Gemiui, the 1st of Leo and the 2nd of Libra.

If the Drekkanas occnpied by the Moon be of more than one character, the person will be all that has beeu stated for each character.

7. A person born when the rising Navamsa (a) is that of Aries will be a thief; when it is that of Taurus, he will enjoy away his earnings; when it is that of Gemini, the person will be learned; when it is that of Cancer he will be wealthy; when it is that of Leo, he will be a king; when it is that of Virgo, he will be hermaphrodite; when it is that of Libra, he will be bold in fight; when it is that of Scorpio he will earn his livellihood by carrying loads; when it is that of Sagitari he will become a slave; when it is that of Capricorn he will be a sinner; when it is that of Aquarius, he will be wicked and when it is that of Pisces he will be fearless.

But if the rising Navamsa be at the same time a Vargottma Navamsa (b) the person born will be the chief of the respective classes of persons mentioned (c).

The rising Dwadasamsas produce the same effects as the rising signs.

Notes.

(a). These Navamsas of Aries, Tanrus, Gemini &c., are Navamsas other than those of the respective signs Aries, Taurus, Gemini &c.

(b). That is Navamsas excluded in note (a).

(c). For instance, the person will be a chief of thieves &c.

8. A person born when Mars occupies his own Trim samsa will be a married man, will be powerful, will wear ornaments, will be generous, will be of bright appearance and will thoughtlessly engage in work.

A person born when Saturn occupies his own Trimsamsa will be afflicted with diseases ; his wife will die before him, he will be wicked, will covet the wives of other men, will be afflicted with grief, will have a house, clothes, attendants and the like and will be dirty.

9. A person born when Jupiter occupies his own Trimsamsa will be rich, famous, happy, intelligent, of bright appearance, universally respected, free from diseases, of active habits and will live in luxury.

A person born when Mercury occupies his own Trimsamsa will be intelligent and learned in the fine arts; will be a fop, a literary author, of distinct speech, will be skilled in carpentry and the like, will follow the rules of life laid down by sages, will commence bold projects and will be much respected.

10. A person born when Venus occupies his own Trimsamsa will have many sons, will live in comfort, will be free from diseases, will love mankind, will be rich, beautiful, wicked, of fair body and will enjoy many women.

A person born when the Trimsamsa of Mars is occupied by the Sun, will be bold in fight and when it is occupied by the Moon he will be slow at work.

A person born when the Trimsamsa of Saturn is occupied by the Sun will be wicked and when it is occupied by the Moon, he will indulge in acts of torture.

A person born when the Trimsamsa of Jupiter is occupied by the Sun will be of good disposition and when it is occupied by the Moon, the person will become rich

A person born when the Trimsamsa of Mercury is occupied by the Sun will live in comfort and when it is occupied by the Moon the person will be learned.

A person born when the Trimsamsa of Venus is occupied by the Sun, will possess a fine body and when it is occupied by the Moon he will be liked by the people.

CHAPTER XXII.

On Miscellaneous Yogas.

1. Planets occupying their own signs or their exaltation or Moolatrikona signs are said to be Karaka planets to one another, if, at the same time they occupy the Kendras from the ascendant. In the above case a planet occupying the 10th house from another planet is said to be the special Karaka of that planet.

Notes.

In this and in the next two stanzas the term "Karaka (helping) planets" is defined.

2. Accordingly, if the rising sign be Cancer and the Moon occupy it and if Mars, Saturn, the Sun and Jupiter occupy their exaltation signs, these four planets are known as Karaka planets to one-another (*a*). Again, to a planet occupying the rising sign all planets (*b*) occupying the 10th or the 4th house are Karaka planets (*c*).

Notes.

(*a*). In other words Jupiter occupies sign Cancer which is at the same time the rising sign, Saturn occupies the 4th house Libra, Mars the 7th house Capricorn and the Sun the 10th house Aries. The commentator infers from this stanza that planets occupying their Swakshetra, Ucha and Mulatrikona signs are also mutually Karaka planets, if they occupy Kendra signs from one another though not the Kendra signs from the ascendant.

(*b*). *All* the planets whether they occupy their own signs, their exaltation signs or their Mulatrikona signs or not, according to the commentator.

(*c*). That is the reverse does not hold. In other words the planet occupying the ascendant is not a Karaka planet of those occupying the 4th or the 10th house.

3. A planet occupying its Mulatrikona and exaltation sign (*a*) is also said to be a Karaka planet to one that occupies the 10th house (*b*) from such sign, and to the latter his Atimitra planet is also said to be a Karaka planet.

Notes.

(*a*). But not occupying the Kendra houses from the ascendant.

(*b*). This latter planet must be in his Swakshetra, Mulatrikona or exaltation house. The effects of the Karaka planets are described in Varaha Mihira's work on Yoga Yatra in which it is stated that when a prince loses his kingdom, he recovers it in the Antardasa period of a Karaka planet; again it is said that a man enjoys comfort, wealth and success when the Moon passes through the house of a Karaka planet, or through the 2nd house from that occupied by the Sun. Also, that the journey may be a successful one it shall be commenced when the Moon occupies either of the two places mentioned above—otherwise the traveller will receive blows on his way.

4. A person born when the rising Navamsa is a Vargottama one or when the Moon occupies a Vargottama position will be happy and prosperous. The same remark applies to a person at the time of whose birth the 2nd house from the Sun may be occupied by benefic planets or the Kendra houses may happen to be occupied by planets at all (*a*). Also, a person at the time of whose birth there are Karaka planets occupying the signs of the Zodiac will be happy and prosperous.

Notes.

(a). If one of the Kendras be occupied the person will be happy; if two or more be occupied he will be happier still and if the planets be benefic the person will be exceedingly happy and prosperous.

5. If at the time of birth of a person Jupiter, the lord of the sign occupied by the Moon, or the lord of the ascendant occupy a Kendra house, such person will be happy when in his manhood. Again, if at the time of commencement of a dasa period the lord of such period happen to occupy a Prishtodaya sign, he will produce his effects at the end of the period. If such lord occupy a Sirodaya sign he will produce his effects at the commencement of the period and if he occupy a Sira-Prishtodaya sign, the effects will be felt in the middle of the period.

Notes.

The Dasa period is to be divided into three equal parts and the Sirodaya, Prishtodaya and Siraprishtodaya signs are defined in stanza 10 of Chapter I.

6. The Sun and Mars produce their effects immediately after entering a sign; Jupiter and Venus when passing through the middle of a sign; Saturn and the Moon before quitting a sign and Mercury throughout his course.

Notes.

The sign must be supposed to be divided into three equal parts of 10 degrees each.

CHAPTER XXIII.

On Malefic Yogas.

1. If at the time of birth of a person the 5th and 7th houses from the ascendant or from the Moon be either occupied or aspected by benefic planets or by their lords, such person will have respectively sons (*a*) and a wife — otherwise, (*b*) he will not have either the one or the other.

If Virgo be the rising sign and if the Sun occupy it, the person will lose his wife provided Saturn occupies sign Pisces at the same time and will lose his sons if Mars occupy sign Capricorn at the same time.

Notes.

(a.) One of 12 sorts of sons (1) Ourasa, (2) Kshetraja, (3) Datta, (4) Krittrima (5) Gudhotpanna, (6) Apavidha, (7) Kaneena, (8) Sahodha, (9) Kreeta, (10) Pounarbhava, (11) Swayamdatta and (12) Adhamaprabhava.

(b.) That is if the 5th and 7th houses from the ascendant or the Moon be not occupied or aspected by benefic planets or by the lords of the houses.

If the Moon and Saturn occupy the 7th house a person's wife will quit him and marry another.

If the 7th house be aspected by the Moon and Saturn the number of wives of a person will be the number represented by the Navamsa occupied by the lord of the 7th house counting from the Navamsa of Aries.

If Jupiter or the Moon and Venus occupy the 7th house and the Navamsa of the Sun or Mars, the person will have a single wife; but if the 7th house be aspected by the Moon and Venus, the person will have several wives.

2. If, at the time of birth of a person, malefic planets occupy the 4th and 8th houses from Venus or if malefic planets be on both sides of Venus or if Venus be not accompanied or aspected by benefic planets the person's wife will die by fire, by fall or by ropes respectively.

Notes.

Provided, in the first Yoga, Venus at the same time occupies an Agni (fiery) Drekkana, in the second a Nipata (falling) Drekkana and in the third a Pasa (rope) Drekkana. (Vide Chapter 27 on the Drekkanas.)

3. If, at the time of birth of a person, one of the two houses, the 12th and the 6th, from the ascendant be occu-

pied by the Sun and the other by the Moon, the person and his wife will each have a single eye. Again, if Venus and the Sun (*a*) occupy one of the three houses the 7th, the 9th and the 5th from the ascendant, the person will be of defective limbs.

Notes.

(*a*.) Venus *or* the Moon according to some. This is opposed to Garga whom the commentator quotes.

4. If, at the time of birth of a person, Saturn occupy the rising sign (*a*) and if Venus occupy the Chakra-sandhi Navamsas and the 7th house, the person's wife will be barren (*b*), provided the 5th house is not occupied by benefic planets. Again, if the malefic planets occupy the 12th and the 7th houses and the ascendant and the waning Moon occupy the 5th house, the person will have neither wife nor sons.

Notes.

(*a*.) It is clear that the rising sign must be Taurus or Virgo or Capricorn in which case the 7th houses will respectively be Scorpio; Pisces and Cancer and the last Navamsas of these three houses are known as Chakrasandhies or Rikshasandhies (Vide stanza 7 Ch. I.)

(*b*.) If the person will marry again, he may get sons according to some.

5. If, at the time of birth of a person, Venus occupy the 7th house from the ascendant and be in the varga (division) of Saturn or Mars and be aspected by Saturn or Mars, the person will commit adultery. Again, if when Venus occupies the varga of Saturn or Mars and is aspected by Saturn or Mars, the Moon, Saturn and Mars occupy the 7th house from the ascendant, both the man and his wife will commit adultery. Again, if when Venus and the Moon occupy a sign, Saturn and Mars occupy the 7th house from the ascendant, the person will have neither wife

nor sons. Again, if, when male and female planets occupy a sign, Saturn and Mars occupy the 7th house from the ascendant and be aspected by benefic planets, the person's wife will be of advanced age and the man will marry late in life.

6. If at the time of birth of a person the Moon occupy the 10th house, Venus the 7th house and the malefic planets the 4th house, such a person will destroy his family. (*a*) If, at the time of birth, Saturn occupy a Kendra house and aspect a sign the Drekkana of whose lord may be occupied by Mercury, the person will become a painter. If, at the time of birth, Venus occupy the *12th house* from the ascendant and the *Navamsa* of Saturn, the person will be the son of a serving woman; and if at the time of birth the Sun and the Moon occupy the 7th house and be aspected by Saturn, the person will do deeds unsuited to his rank in life.

Notes.

(*a*.) The family will become extinct with him.

7. If, at the time of birth of a person, Venus and Mars occupy the 7th house from the ascendant and be aspected by malefic planets such person will be afflicted with swelling illness (*a*). If, at the time of birth of a person, the Moon occupy the Navamsa of Cancer or Scorpio and be accompanied by malefic planets the person will be afflicted with diseases of the genital organ. If, at the time of birth, the Moon occupy the ascendant, Saturn and Mars occupy the 12th and 2nd houses and the Sun the 7th house, the person will be afflicted with white leprosy. If, at the time of birth of a person, the Moon occupy the 10th house from the ascendant, Mars the 7th house and Saturn the 2nd house from the Sun, such person will be of defective limbs.

Notes.

(*a*.) Such as elephantiasis and the like.

8. If, at the time of birth of a person, the Moon occupy a place between Saturn and Mars and the Sun occupy sign Capricorn, such person will be afflicted with asthma, consumption, and the diseases of the spleen; and if at the time of birth, the Sun occupy the sign or the Navamsa of the Moon, the person will be afflicted with plumonary consumption, and if the Sun and the Moon occupy together either Cancer or Leo, the person will be reduced to a skeleton.

9. If, at the time of birth of a person, the Moon occupy the 5th Navamsa of Sagittari (*a*) or the Navamsa of Pisces, Cancer, Capricorn, or Aries (*b*), and be either accompanied or aspected by Saturn and Mars, such person will be afflicted with leprosy (*c*). Again, if the 5th or the 9th house from the ascendant be sign Scorpio, Cancer, Taurus, or Capricorn and be either occupied or aspected by Saturn and Mars, the person will also be afflicted with leprosy.

Notes.

(*a*.) That is the Navamsa of Leo in sign Sagittari.

(*b*.) These may be Navamsas of any sign.

(*c*.) According to Yavanacharya, if the Moon be aspected by benefic planets also at the same time, the person will be of disfigured body resulting from scratching.

10. If, at the time of birth of a person, the Sun, the Moon, Mars and Saturn occupy the 8th, 6th, 2nd and 12th houses in any way, such person will become blind by causes pertaining to the most powerful of the four planets (*a*).

Notes.

(*a*.) If the powerful planet be the Moon, blindness will be caused by phlegmatic affections. If such planet be Mars, it will be caused by bilious affections; if it be the Sun, then by heat or wood; and it it be Saturn, it will be caused by windy affections, by stones and like.

11. If, at the time of birth of a person, the malefic planets *(a)* occupy the 9th, 11th, 3rd and 5th houses and be not aspected by benefic planets, such person will become deaf by causes pertaining to the most powerful planet; if such malefic planets *(b)* occupy the 7th house from the ascendant, the person will be of deformed teeth.

Notes.

(*a*.) The Sun, the Moon, Mars and Saturn.

(*b*.) That is, ~~while occupying the 9th, 11th, 3rd and 5th houses and~~ not aspected by benefic planets.

12. If, at the time of birth of a person the eclipsed Moon, occupy the rising sign and if Saturn and Mars occupy the 5th and 9th houses from the ascendant such person will be subject to the influence of ghosts. Again, if, at the time of birth, the eclipsed Sun occupy the rising sign and if Saturn and Mars occupy the 5th and 9th houses from the ascendant, the person will lose his eyes.

13. If, at the time of birth of a person, Saturn occupy the 7th house and Jupiter the ascendant, such person will be afflicted with windy complaints; if, at the time of birth, Mars occupy the 7th house and Jupiter the ascendant, the person will become insane. If, at the time of birth, Saturn occupy the ascendant and Mars occupy the 5th, 7th or 9th house, the person will become an idiot. Also, if, at the time of birth, the waning Moon and Saturn occupy the 12th house, the person will also become an idiot.

14. If, at the time of birth of a person, one of the four planets—the lord of the Navamsa occupied by the Moon, the Sun, the Moon, and Jupiter—occupy the Navamsa of the lord of his depression sign or an inimical Navamsa, such person will serve under other men for his livelihood; if two of the four planets occupy either the one Navamsa or the other, he will become a slave; and if three of the

planets or all the four occupy the one Navamsa or the other, the person will be the son of a slave.

15. If, at the time of birth of a person, the rising sign be Taurus, Aries or Sagittari and if malefic planets aspect it, such person will have ugly teeth; if, at the time of birth, one of the malefic signs (*a*) or sign Sagittari or sign Taurus be the rising sign and if such sign be aspected by malefic planets, the person will be bald-headed; if the Sun occupy the 9th or the 5th house from the ascendant and if he be aspected by malefic planets the person will be of weak sight; if, at the time of birth, Saturn occupy the 5th or the 9th house and be aspected by malefic planets, the personwill be afflicted with various diseases; and if at the time of birth, Mars occupy the 5th or the 9th house and be aspected by malefic planets, the person will be of defective limbs.

Notes.

(*a*.) These are the signs of Aries, Leo, Scorpio, Capricorn and Aquarius.

16. If, at the time of birth of a person, the malefic planets occupy the 12th, 5th 2nd, and 9th houses in any way, such person will suffer imprisonment and restraint of the nature of the rising sign (*a*). Again, if, at the time of birth, the rising Drekkana be either a Sarpa (*b*) (snake) Drekkana or a Pasa (*c*) (rope) Drekkana and if the sign (*d*) of its lord be aspected by malefic planets the person will also suffer imprisonment of the nature of such sign.

Notes.

(*a*.) If the rising sign be Aries, Taurus or Sagittari, the person will be bound with ropes. If the rising sign be Gemini, Virgo, Libra or Aquarius, he will be loaded with fetters. If the rising sign be Cancer, Capricorn or Pisces the person will be shut up in a fortress but will be taken care of. If the rising sign be scorpio, the person will be kept in a subterranean cellar.

(*b.*) The Sarpa Drekkanas: These are the first Drekkana of Cancer, the 1st and 2nd of Scorpio, and the 3rd of Pisces.

(*c*) The Pasa Drekkana: This is the 1st Drekkana of Capricorn.

(*d.*) That is, if the rising Drekkana be the first Drekkana of Cancer for instance, the lord of such Drekkana is the Moon whose sign again is Cancer. If the rising Drekkana be the 2nd Drekkana of Cancer, its lord is Mars whose sign is Scorpio and if it be the 3rd Drekkana of Cancer, the lord of such Drekkana is Jupiter whose sign is Pisces.

17. If, at the time of birth of a person, the Moon be accompanied by Saturn, aspected by Mars and be surrounded by a halo, such person will be a man of harsh speech, will be afflicted with epilepsy and with consumption (*a*).

If, at the time of birth, the Sun, Saturn and Mars occupy the 10th house from the ascendant and if they be not aspected by benefic planets, the person will be a servant of varying rank—dignified, of moderate rank and of a low rank (*b*).

Notes.

(*a.*) If the Moon be subject to the first of the three malefic Yogas, the person will be a man of harsh speech; if she be subject to the 2nd Yoga, the person will be afflicted with epilepsy; and if to the 3rd Yoga, the person will be afflicted with consumption.

(*b.*) If one of the three planets occupy the 10th house the person will be a dignified servant. If two planets occupy the 10th house he will be a servant of middle rank and if three occupy the 10th house he will be a servant of low rank.

CHAPTER XXIV.

ON THE HOROSCOPY OF WOMEN.

1. The same remarks apply to the horscopy of women as to the horoscopy of men; but the effects which are suitable

will alone affect women and the rest will affect their husbands. According to some all the effects (*a*) will affect the husband. The death of the husband shall be determined from the 8th house (from the ascendant) in the horoscope of a woman. Matters connected with the physique of a woman shall be determined from the rising sign and the sign occupied by the Moon and matters connected with her fortune and her husband shall be determined from the 7th house.

Notes.

(*a*.) Effects which can be enjoyed by both will affect both. Such effects as high appointments in the state will affect the husband and matters connected with the body will affect the woman only. Hence the advisability of a man marrying a girl born under excellent planetary Yogas.

2. If the rising sign and the sign occupied by the Moon be even signs the woman will be of a true feminine character and if such signs be aspected by benefic planets she will be virtuous and modest and will wear ornaments. (*a*). But if such signs be odd the woman will possess a masculine shape and will be of masculine character; and if they be either occupied or aspected by malefic planets she will be wicked and possess few virtues (*b*).

Notes.

(*a*). According to some, virtues will be her ornaments.

(*b*). If either the rising sign or the sign occupied by the Moon be odd or even while the other sign is even or odd, the woman will partake of the character of a male and a female. A Similar remark applies when one of the signs is occupied or aspected by a malefic or a benefic planet and the other by a benefic or a malefic planet.

3. When the rising sign or the sign occupied by the Moon at the time of birth of a woman is either Aries or Scorpio, if the rising Trimsamsa or the Trimsamsa occu-

pied by the Moon be that of Mars, she will become unchaste before marriage; if it be that of Saturn, she will lead a life of servitude. If it be that of Jupiter, she will be chaste; if it be that of Mercury she will be deceitful and if it be that of Venus, she will be of bad conduct.

4. When the rising sign or the sign occupied by the Moon at the time of birth of a woman is either Taurus or Libra, if the rising Trimsamsa or the Trimsamsa occupied by the Moon be that of Mars, she will be of bad conduct; if it be that of Saturn, she will Marry a second time; if it be that of Jupiter she will possess good qualities; if it be that of Mercury, she will be skilled in music and dance and if it be that of Venus, she will possess all good qualities and will be of wide-spread fame. Again, when the rising sign or the sign occupied by the Moon at the time of birth of a woman is either Gemini or Virgo, if the rising Trimsamsa or the Trimsamsa occupied by the Moon be that of Mars she will be deceitful; if it be that of Saturn she will partake of the nature of a hermaphrodite; if it be that of Jupiter she will be chaste; if it be that of Mercury she will possess many good qualities and if it be that of Venus, she will, out of lust, commit adultery.

5. When the rising sign or the sign occupied by the Moon at the time of birth of a woman is Cancer, if the rising Trimsamsa or the Trimsamsa occupied by the Moon be that of Mars she will be of an independent nature; if it be that of Saturn she will murder her husband; if if be that of Jupiter, she will possess many good qualities; if it be that of Mercury she will be skilled in works of art and if it be that of Venus she will be of bad conduct.

When the rising sign or the sign occupied by the Moon at the time of birth of a woman is Leo, if the rising Trimsamsa or the Trimsamsa occupied by the Moon be that of Mars, she will be of a masculine nature. If it be that of

Saturn she will commit adultery; if it be that of Jupiter she will be the wife of a king; if it be that of Mercury, she will be of masculine nature and if it be that of Venus she will commit adultery with a person of low caste.

When the rising sign or the sign occupied by the Moon at the time of birth of a woman is either Sagittari or Pisces if the rising Trimsamsa or the Trimsamsa occupied by the Moon be that of Mars, she will possess many good qualities; if it be that of Saturn, she will not indulge much in sexual union; if it be that of Jupiter she will possess many good qualities; if it be that of Mercury she will be a woman of knowledge and if it be that of Venus she will not be chaste.

When the rising sign or the sign occupied by the Moon at the time of birth of a woman is either Capricorn or Aquarius, if the rising Trimsamsa or the Trimsamsa occupied by the Moon be that of Mars she will lead a life of servitude; if it be that of Saturn she will join a person of low caste; if it be that of Jupiter she will be chaste; if it be that of Mercury she will be of bad conduct and if it be that of Venus she will be barren.

6, The effects described for the rising Trimsamsa or those described for the Trimsamsa occupied by the Moon will come to pass according as the one Trimsamsa or the other is the more powerful.

7. If, at the time, of birth of a woman, Saturn and Venus occupy each other's Navamsa and aspect each other or, if the rising sign be either Taurus or Libra and the rising Navamsa be that of Aquarius, the woman will quench the poisonous fire of her strong lustful desires by means of other women assuming a masculine character.

8. If, at the time of birth of a woman, the 7th house from the rising sign or from the sign occupied by the Moon be not occupied by planets, and if such house be weak and

not aspected by benefic planets, the husband of the woman will be wicked; if such 7th house be occupied by Mercury the husband will be a hermaphrodite; if such 7th house be a movable sign, the husband will be travelling in foreign lands (*a*); if such 7th house be occupied by the Sun, the woman will be rejected by her husband; if it be occupied by Mars aspected by malefic planets, she will become a widow while young, and if it be occupied by Saturn aspected by malefic planets she will remain unmarried to an old age.

Notes.

(*a*). If it be a fixed sign the husband will remain in his place and if it be a common sign, he will travel to foreign lands but will be returning to his place every now and then.

9. If the 7th house, from the rising sign or from the sign occupied by the Moon at the time of birth of a woman, be occupied by several malefic planets, the woman will become a widow; if such 7th house be occupied by several benefic and malefic planets she will quit her husband and marry another person and if such 7th house be occupied by a malefic planet (*a*), be weak, and be aspected by a benefic planet (*b*) the woman will be rejected by her husband.

If Venus and Mars occupy each other's Navamsa the woman will commit adultery; and if the 7th house from the rising sign be occupied by the Moon, Venus and Mars, she will commit adultery with the premission of her husband.

Notes.

(*a*). Either the Sun or Mars or Saturn.

(*b*), Either Mercury or Jupiter or Venus.

10. If at the time of birth of a woman, the rising sign be that of Saturn (*a*) or Mars (*b*) and if it be occupied by the Moon and Venus and aspected by malefic planets, the

woman and her mother will commit adultery; if the setting Navamsa be that of Mars and if the setting sign be aspected by Saturn, the woman will possess a diseased genital organ; and if the setting Navamsa be that of a benefic planet the woman will possess a fine genital organ and will become an agreeable wife.

Notes.

(*a*). Capricorn or Aquarius.

(*b*). Aries or Scorpio.

11. If, at the time of birth of a woman, the setting sign or the setting Navamsa be that of Saturn, the husband of the woman will be an old man and a fool; if such sign or Navamsa be that of Mars, the husband will be of irascible temper but will be attached to his wife. If such sign or Navamsa be that of Venus, the husband will be beautiful and fond of his wife; if such sign or Navamsa be that of Mercury, the husband will be learned and intelligent.

12. If the setting sign or the setting Navamsa at the time of birth of a woman be that of the Moon, the husband will be full of lustful desires and of a quiet nature. If such sign or Navamsa be that of Jupiter, the husband will possess courage and other virtues and will have a control over his passions and desires; if such sign or Navamsa be that of the Sun, the husband will be of very soft nature and will engage in many works (*a*).

Notes.

(*a*). According to some the reading of this portion of the text is *Ratikarma* instead of *Atikarma*, in which case the meaning is that the husband will indulge much in sexual union. Again if the setting sign be that of one planet and the setting Navamsa be that of another planet, then, the effects described for such sign or Navamsa, whichever is powerful, will come to pass.

13. If, at the time of birth of a woman, the rising sign be occupied by the Moon and Venus, the woman will be envious of the prosperity of other persons and will be greatly mindful of her comforts; if the rising sign be occupied by the Moon and Mercury the woman will be learned in the fine arts, will be in the enjoyment of comfort and will possess many good qualities; if the rising sign be occupied by Venus and Mercury the woman will be beautiful, much liked by her husband and learned in music, vocal and instrumental; if the rising sign be occupied by the Moon, Mercury and Venus, the woman will be in the enjoyment of immense wealth and comfort and possessed of many good qualities. If the rising sign be occupied by Mercury, Jupiter and Venus, the same remarks apply.

14. If, at the time of birth of a woman, the 8th house from the ascendant be occupied by a malefic planet, the woman will become a widow and the widowhood will occur in the Antardasa period of the planet whose Navamsa is occupied by the lord of such 8th house. If the 8th house be occupied by a malefic planet and if the 2nd house be occupied by a benefic planet the woman will die before her husband and if the Moon occupy sign Virgo, Scorpio, Taurus or Leo, she will have very few sons.

15. If, at the time of birth of a woman Saturn be neither powerful nor weak, the Moon, Venus and Mercury be weak, and the Sun, Mars and Jupiter be powerful and if the rising sign be odd, the woman will be of a masculine character (*a*).

If, at the time of birth of a woman, Jupiter, Mars, Venus and Mercury be powerful and if the rising sign be an even Sign, the woman will be of wide spread fame, will be vastly learned and learned also in the Sceince of Divinity.

Notes.

(*a*). According to some the woman will enjoy many men.

16. If, at the time of birth of a woman, the 7th house from the rising sign be occupied by a malefic planet while the 9th house is occupied by some planet, the woman will without doubt become an ascetic of the class belonging to the planet occupying such 9th house (*a*).

All that has been said in this chapter apply to the positions of the planets at the time of promise of gift of girl in marriage, of such gift and of marriage (*b*), also at the time of query.

Notes.

(*a*). And the other effects already described will fail.

(*b*). Provided such effects do not clash against the effects described in the chapters on Marriage. (vide Chapters 100 and 103 of Brihat Samhita).

CHAPTER XXV.

On Death

1. If, at the time of birth of a person, the 8th house from the rising sign be unoccupied and be aspected by a powerful planet, the person will die of an excess of the humour belonging to such powerful planet (*a*). The part of the body attacked will be the part which such 8th house represents in the body of the Kalapurusha (*b*). If several planets aspect the 8th house the part of the body will be subject to several attacks resulting from an excess of the various humors belonging to such powerful planets and death will ensue. But if the 8th house be occupied by the Sun, the death of the person will be caused by fire; if it be occupied by the Moon the death will be caused by water; if by Mars death will be caused by weapons; if by Mercury it will be caused by fever; if by Jupiter it will be caused

by some unknown disease; if Venus, it will be caused by thirst; and if it be occupied by Saturn death will be caused by starvation (*c*). Again, if the 8th house be a movable sign the person will die in foreign lands; if it be a fixed sign he will die in his own country; and if it be a common sign he will die on his way.

Notes

(*a*).

Planets	Humor	Planets	Humor
The Sun	Bile	Jupiter	Phlegm
The Moon	Wind & phlegm	Venus	Wind & phlegm.
Mars	Bile ~~Biphlegm.~~	Saturn	Wind ...
Mercury	Ale three humors.		

(*b*) Vide stanza 4 chapter 1.

(*c*). If the planet be powerful there will be death while the person is engaged in a good work; if the planet be weak death will ensue while the person is engaged in a bad work and if the planet be neither powerful nor weak the person will die while engaged in a work of indifferent character.

2. If at the time of birth of a person the Sun and Mars occupy the 4th or the 10th house from the rising sign the person will die being struck with stones. If the 4th, 7th and 10th houses be respectively occupied by Saturn, the Moon and Mars, the person will die by falling into a well. If the Sun and Moon occupy sign Virgo and if they be aspected by a malefic planet there will be death caused by the person's kinsmen. If the rising sign be a common sign and if it be occupied by the Sun and the Moon there will be death by drowning.

3. If, at the time of birth of a person, Saturn occupy sign Cancer and the Moon sign capricorn the person will die from an attack of dropsy. If the Moon occupy sign Aries or Scorpio and be between malefic planets, death will be caused by weapons or by fire. If the Moon occupy sign Virgo and be between malefic planets death will be caused

by a corruption of the blood or by want of blood. If the Moon occupy sign Capricorn or Aquarius and be between malefic planets, there will be death by hanging, by fire or by fall.

4. If at the time of birth of a person, the 5th or the 9th house be occupied by two malefic planets and if such planets be not aspected by benefic planets the person will meet his death by being shut up in a prison or by other restraint. If the 8th house from the rising sign contain a Sarpa or Nigala Drekkana (*a*) death will also result from imprisonment or other restraint. If Virgo be the 7th house from the ascendant and if it be occupied by the Moon accompanied by a benefic planet, if Venus occupy sign Aries and the Sun the rising sign, the person will die in his own house and such death will be caused by a woman.

Notes.

(*a*.) Vide notes to stanza 16 of Chapter XXIII.

5. If, at the time of birth of a person, (1) the 4th house from the ascendant be occupied by Mars or the Sun and if the 10th house be occupied by Saturn or, (2) if the Sun, Mars, Saturn and the waning Moon occupy the ascendant, the 5th house and the 9th house or, (3) if the Sun occupy the 4th house and if Mars which occupies the 10th house be aspected by the waning Moon, the person will die in each case being stabbed with a spear. Again, if the Sun occupy the 4th house and if Mars, which occupies the 10th, house, be aspected by Saturn, the person will die being struck with a piece of wood.

6. If, at the time of birth of a person, the 8th, 10th, 1st, and 4th houses be occupied respectively by the waning Moon, Mars, Saturn and the Sun, the person will die being struck with a club or stick. If the 10th, 9th, 1st and 5th houses be occupied respectively by the waning Moon Mars,

Saturn and the Sun, the death of the person will be caused by smoke, by fire, by imprisonment or by blows.

7. If, at the time of birth of a person, the 4th, 7th and 10th houses be respectively occupied by Mars, the Sun and Saturn, the person will die by weapons, by fire or by the king. If the 2nd, 4th and 10th houses be respectively occupied by Saturn, the Moon and Mars, the person will die of sores and worms.

8. If, at the time of birth of a person, the Sun occupy the 10th house and Mars occupy the 4th house, the person will die in consequence of a fall from a vehicle or conveyance. If Mars occupy the 7th house and the Sun, Moon and Saturn occupy the rising sign, the person will die being caught in a machine. If (1) sign Libra be occupied by Mars, sign Aries by Saturn and sign Capricorn or Aquarius by the Moon or (2) if the 10th, 7th and 4th houses be respectively occupied by the waning Moon, by the Sun and by Mars the person will die in the middle of excrement.

9. If the waning Moon be aspected by powerful Mars and if Saturn occupy the 8th house, the person will die of diseases affecting the privities (*a*)—the part affected will be either eaten through by worms or cut with the lancet or burnt or blistered.

Notes.

(*a*.) Such as piles and fistula in the Pudendum Muliebre.

10. If, at the time of birth of a person, the Sun and Mars occupy the 7th house, Saturn occupy the 8th house and the waning Moon occupy the 4th house, the death of the person will be caused by birds. If the 1st, 5th, 8th and 9th houses be occupied respectively by the Sun, Mars, Saturn and the Moon, the person's death will be caused by a fall from mountain top, by an attack of lightning or by the fall of a wall.

11. The cause of death of a person whose horoscope does not contain any of the Yogas enumerated above shall be determined from the 22nd Drekkana counted from the rising Drekkana at the time of birth of a person; and death will be caused by the lord of such (22nd) Drekkana or by the lord of the sign of which the Drekkana is a division, whichever is powerful, by water, fire or other means belonging to such lord (*a*).

Notes.

(*a*.) Vide stanza 1 of this chapter.

12. The place of death of a person will be that of the sign occupied by the Lord of the rising Navamsa (*a*) or it will be the place of the sign of the planet which occupies the same sign as that occupied by the lord of the rising Navamsa or it will be the place of the sign of the planet aspecting the lord of the rising Navamsa or it will be the place of the sign of the lord of the Navamsa occupied by the lord of the rising Navamsa (*b*). The actual place of death shall be determined by a careful examination of the several points. The period for which a person will remain insensible before death will be the time of oblique ascension of the portion of the rising sign below the horizon. If the rising sign be aspected by his lord, such period will be twice, and if it be aspected by benefic planets, it will be three times, the time of such oblique ascension (*c*).

Notes.

(*a*) Aries—place frequented by sheep; Taurus—place frequented by oxen; Gemini—a house; Cancer—a well; Leo—a forest; Virgo—water-bank; Libra—bazaar or store—house; Scorpio—a hole; sagittari—place frequented by horses; Capricorn—watery tracts; Aquarius—a house; Pisces—watery places.

The above is general. If a distinct place of death be mentioned in connection with a Yoga relating to death, the death will occur only in such a place.

(b.) If different places of death are pointed out by different planets, the place belonging to the sign of the most powerful planet will be the place of death. Again, of the two signs of a planet, the place of the Moolatrikona sign will be the place of death. According to some, the place of death is the particular portion of the house belonging to the most powerful planet—such as the place of worship, the bath—room, the kitchen &c. (vide stanza 12 of Chapter II.)

(c.) If the rising sign be aspected by its lord and by a benefic planet the period of insensibility will be 6 times as long.

13. If, at the time of birth of a person, the 22nd Drekkana from the rising Drekkana be a fiery Drekkana (a) the body of the person after death will be burnt and reduced to ashes. If the 22nd Drekkana be a watery Drekkana (b) the body will be thrown into water; if such Drekkana be a Misra Drekkana (c) the body will be neither burnt nor thrown into water but allowed to dry up. If the 8th house contain a Sarpa Drekkana (d) the body will be devoured by dogs, jackals, crows and the like. Thus has been described the change of the body after death. For a knowledge of the past and future life of a person and of the nature of such life the reader is referred to higher works on horoscopy.

Notes.

(a.) A Fiery Drekkana is the Drekkana of a malefic planet.

(b.) A watery Drekkana is the Drekkana of a benefic planet.

(c.) A Misra Drekkana is the Drekkana of a benefic planet occupied by a malefic planet as well as the Drekkana of a malefic planet occupied by a benefic planet.

(d.) Sarpa Drekkanas :—These are the 1st and 2nd Drekkanas of Cancer, the 1st and 2nd Drekkanas of Scorpio and the 3rd Drekkana of Pisces. According to Subhodhini, the terms "Vyala varga" is interpreted into the Drekkanas of Vyala Sarpa), Gradhra (vulture), Kola (hog) and the like.

14. If the lord of the Drekkana occupied by the Sun or the Moon, whichever is powerful, be Jupiter, the person has come from Devaloka; if such lord be either the Moon or Venus, the person has come from Pitriloka; if such lord be the Sun or Mars, the person has come from the world of lower animals; and if such lord be either Saturn or Mercury, the person has come from the region of hell.

If the lord of the Drekkana occupied by the Sun or the Moon, whichever is powerful, be in his exaltation sign such last life of the person will be of an exalted character; if such lord occupy a place between the exaltation and depression signs the last life will be one of middle importance; and if such lord occupy his depression sign the last life of the person will be one of a low character.

15. If the 6th and the 8th houses be unoccupied, the person will, after death, go to the world of the planet most powerful of the lords of the Drekkanas of such 6th and 8th houses (*a*); or the person will go to the world of the planet occupying the 6th, 7th or the 8th house (*b*). Again, if Jupiter occupy the 6th house or one of the Kendra houses or the 8th house and be at the same time in his exaltation sign or if the rising sign be Pisces and Jupiter occupy it and be in the Navamsa of a benefic planet while the other planets are weak, the person will obtain Salvation after death. (*c*)

Notes.

(*a*). For the worlds of the several planets, vide last stanza.

(*b*.) If two or more planets occupy the 6th, 7th and 8th houses, the person will go to the world of the most powerful of them.

(*c*). The next world may also be determined from the position of the planets at the time of death as at the time of birth of a person.

CAPTER XXVI.

ON LOST HOROSCOPES.

1. When a person is ignorant of the time of his conception or birth, the time of birth shall, when duly questioned about, be determined from the Prasna Lagna (*a*). If the 1st half of the rising sign be cut by the horizon, the month of birth will be in the Uttarayana (*b*) and if the 2nd half be cut by the horizon the month will be in the Dekshinayana (*c*).

Notes.

(*a*). Prasna Lagna : the rising sign at the time of query.

(*b*). Uttarayana : the 6 months from Capricorn to Gemini.

(*c*.), Dekshinayana : the 6 months from Cancer to Sagittari.

2. If at the time of query the first Drekkana of a sign begin to rise, the sign occupied by Jupiter at the time birth will be the Prasna Lagna itself. If the 2nd Drekkana of a sign begin to rise at the time of query, the sign occupied by Jupiter at the time birth will be the 5th sign from the Prasna Lagna; if the 3rd Drekkana of a sign begin to rise at the time of query, the sign occupied by Jupiter at the time of birth will be the 9th sign from thePrasana Lagna (*a*). The year of birth shall then be determined from the appearance of the person (*b*). If the Sun occupy the Prasana Lagna or if the Drekkana of the Sun rise at the time of query, the Ritu(a period of 2 months) of birth will beGreeshma(when the Sun passes through Gemini and Cancer) ; and in the case of other planets their Ritus have been mentioned elsewhere (*c*). If the Ritu thus determined do not happen to be the Ritu of the Ayana already determined, the correct Ritu shall be determined as explained in the next stanza (*d*).

Notes.

a. In other words, if the rising Dwadasamsa at the time of query be the first, the sign occupied by Japtier at the time of birth will be the Prasana Lagna itself; if the rising Dwada-

samsa be the 2nd, the sign occupied by Jupiter at the time of birth will be the 2nd sign from the Prasna Lagna and so on.

b, As Jupiter takes 12 years to go round the heavens, if the number of circuits passed through by Jupiter from the time of birth be known, the age of the person can be at once determined. For instance suppose Jupiter to occupy sign Scorpio at the time of query and sign Taurus at the time of birth, and suppose him to be in his 4th circuit. The age of the person will be 3 × 12 + 6 or 42 years. The cycle of Jupiter can be determined from the appearance of the person—from a rough estimate of his age. In the instance cited above the age of the person is either 6, or 12 + 6 = 18 or 24 + 6 = 30 or 36 + 6 = 42 and so on. If however the cycle of Jupiter cannot be easily ascertained from the appearance of the person, the number of the cycle shall be determined from the part of body touched by a person at the time. In stanza 24 of chapter 70 of the Brihat Samhita, the human body is divided into ten parts, each part corresponding to a Dasa period of 12 years,

(1). Feet and ankles.

(2). Shanks and knees.

(3). The thighs and genital organ.

(4). The loins and the navel.

(5). The belly.

(6). The breast and the bosoms.

(7). The shoulders.

(8). The neck and lips.

(9). The eyes and brows.

(10). The forehead and the head. So that if the belley be touched, it may be determined that at the time of query Jupiter is in his 5th round. So that the age of the person will be 4 × 12 or 48 years, plus the number of years taken by Jupiter to move from the sign occupied by him at the time of birth to the sign occupied by him at the time of query.

(*c*). So that if the Sun occupy the Prasna Lagna or if the Drekkana of the Sun rise at the time of query, the Ritu is Greeshma.

D

If Venus occupy the Prasna Lagna or if the Drekkana of Venus rise at the time of query, the Ritu is Vasanta (when the Sun passes through Aries and Taurus). In the case of Mars and his Drekkana the Ritu is Greeshma (Gemini and Cancer). In the case of the Moon and her Drekkana, the Ritu is Varsha (Leo and Virgo). In the case of Mercury and his Drekkana, the Ritu is Sarat (Libra and Scorpio). In the case of Jupiter and his Drekkana, the Ritu is Hemanta (Sagittari and Capricorn) In the case of Saturn and his Drekkana the Ritu is Sisira (Aquarius and Pisces). If two or more planets occupy the Prasna Lagna, the Ritu of the most powerful planet will be the Ritu of birth.

(*d*). Suppose the *Ayana* determined from stanza I to be the Uttarayana so that the month of birth is one between Capricorn and Gemini. Suppose the Prasna Lagna to be occupied by the Moon whose Ritu is Varsha (Leo and Virgo); in such a case, the Ritu of Venus, the alternative planet of the Moon viz the Vasanta (Aries and Taurus) shall be determined as the Ritu of birth as explained in the 3rd stanza.

3. If the Ritu do not agree with the Ayana then the Ritu of the alternative planet shall be determined as the Ritu of birth of a person (*a*). The Moon and Venus are alternative planets. So are Mercury and Mars (*b*), and so Jupiter and Saturn. If the first half of the rising Drekkana should rise at the time of query, the month of birth will be the first of the two months of the Ritu and if the second half should rise then the 2nd month of the Ritu will be the month of birth. The date of birth shall be determined from the portion of the half Drekkana that has risen above the horizon. (*c*)

Notes.

(*a*). This point has been already explained, vide note (*d*) to the last stanza.

(*b*). According to the commentator Mercury, Mars and the Sun are alternative planets.

(*c*). As the half Drekkana which may be rising at the time of query represents all the 30 days of a month, if just one half of it should have risen above the horizon, the birth must have occurred just after 15 days of the month. In other words, the date of birth may be determined from the portion of the half sign that has risen above the horizon by proportion. A Drekkana is 10 degrees; half a Drekkana is 5 degrees and a thirtieth part of it is 10 minutes, so that every 10 minutes of the rising half Drekkana represents a day. It will be convenient if the Lagna sphuta *i. e.* the exact longitude in signs, degrees and minutes of the point of the ecliptic cut by the horizon be determined in the first instance (vide Appendix).

4. The Learned Brahmins in the Science of horoscopy say that the number of degrees passed over by the Sun in any particular sign represents the lunar day at the time of birth (*a*). If the Prasna Lagna be a *day-sign* the birth will have occurred at *night* and if it be a *night-sign*, the birth will have occurred by *day;* the ghatika of birth shall be determined from the portion of the rising sign that has risen above the horizon (*b*).

Notes.

(*a*). Beginning from the first lunar day in the Moon's increase. Suppose the Sun to occupy the 24th degree of Sagittari at the time of birth. The lunar day or Tithi at the time of birth is the 24th day from the first day in the Moon's increase or 24-15 or the 9th day in her wane.

(*b*). The length of the day or night of birth being known it is represented by the rising sign and the Lagna Sphuta will give us the exact proportion of the Sign that has risen above the horizon. By the Rule of Three we can arrive at the exact time of birth from Sun-rise or Sun set. When this is known the horoscope may be cast with the help of the astronomical tables or the Almanac. The first four stanzas therefore give us a omplete process for the discovery of the time of birth of a orson from the Prasna Lagna.

5. According to some the lunar *month* of birth shall be determined from the Navamsa occupied by the Moon at the time of query (*a*). Again, the *sign* occupied by the Moon at the time of birth will be either the Prasna Lagna or the 5th house or 9th house from it whichever is most powerful. If it be difficult to determine which of the three signs is most powerful, the sign occupied by the Moon will be the sign represented by the part of body of Kalapurusha that may happen to be touched by a person at the time of query or the sign may be determined from the like indications occurring at the time of query (*b*).

Notes.

(*a*). The rule stated in the Text is very vague. What the author means is thus explained by the commentator.

Suppose each Navamsa to be divided into 9 equal parts; then, if at the time of query the place occupied by the Moon be

Beyond the	And within the	The lunar month will be
(1). 8th part of the Navamsa of Aries. ...	7th part of the Navamsa of Taurus ...	Kartikam.
(2). 7th part of the Navamsa of Taurus ...	6th part of the Navamsa of Gemini ...	Margasira
(3). 6th part of the Navamsa of Gemini ...	5th part of the Navamsa of Cancer ...	Pousha.
(4). 5th part of the Navamsa of Cancer ...	4th part of the Navamsa of Leo ...	Magha.
(5). 4th part of the Navamsa of Leo ...	7th part of the Navamsa of Virgo ...	Phalguna.
(6). 7th part of the Navamsa of Virgo ...	6th part of the Navamsa of Libra ...	Chaitra.
(7). 6th part of the Navamsa of Libra ...	5th part of the Navamsa of Scorpio ...	Vaisakha.
(8). 5th part of the Navamsa of Scorpio ...	4th part of the Navamsa of Sagittari ...	Jyeshtha.

(9). 4th part of the Navamsa of Sagittari...	3rd part of the Navamsa of Capricorn ...	Ashadha.
(10). 3rd part of the N. of Capricorn. ...	2nd part of the Navamsa of Aquarius ...	Sravana
(11). 2nd part of the Navamsa of Aquarius...	5th part of the Navamsa of Pisces ...	Bhadrapada
(12). 5th part of the Navamsa of Pisces ...	8th part of the Navamsa of Aries. ...	Aswayuja.

(*b*). For instance, if, at the time, creatures representing any of the signs of the Zodiac be seen or their sounds heard, the Moon will occupy such sign at the time of birth.

6. The sign occupied by the Moon at the time of birth of a person will be as many signs removed from the sign occupied by the Moon at the time of query as the Moon is removed from the rising sign at the time of query (*a*). But if the rising sign be Pisces, then Pisces will be the sign occupied by the Moon at the time of birth. (In case of doubt), the sign shall be determined by any articles of food that may be brought, any figures that may appear or by any sounds that may be heard at the time (*b*).

Notes.

(*a*). For instance, suppose Scorpio is the rising sign and Pisces the sign occupied by the Moon at the time of query. From Scorpio to Pisces is 5 signs; the 5th sign from Pisces is Cancer. Cancer will therefore be the sign occupied by the Moon at the time of birth of a person.

(*b*). From articles having the shape of, or in any way connected with the creatures representing the signs of the Zodiac and from the sounds of the like creature, the sign occupied by the Moon may be determined. In all these cases, it is assumed, that an all-pervading Intelligent Being helps an astrologer by various signs and suggestions.

7. The rising sign at the time of birth will be the sign of the lord of the rising Navamsa at the time of query (*a*). Or, the rising sign at the time of birth will be as

many signs removed from Prasna Lagna as the Drekkana occupied by the Sun is removed from the rising Drekkana at the time of query (*b*).

Notes.

(*a*). Supposing the rising Navamsa at the time of query to be that of Sagittari, the rising sign at the time of birth is Sagittari.

(*b*). Suppose the rising Drekkana at the time of query to be the 2nd Drekkana of sign Gemini and the Drekkana occupied by the Sun at the same time to be the 3rd Drekkana of Sagittari. The number of Drekkanas from the one to the other is 20. Therefore the rising sign at the time of birth is the 20th sign from Gemini; subtracting 12 from 20 it is the 8th sign from Gemini *i. e.*, sign Capricorn,

8. Or, multiply the Sphuta (Longitude) of the planet or of the most powerful planet occupying the rising sign by the number of inches in the length of the shadow of a twelve inch Sanku (a straight rod) placed vertically on a horizontal surface and in the sun; divide the product by 12. The remainder will give the rising sign at the time of birth (*a*). According to others, if the querent be *seated* at the time of query, the 7th house from the rising sign at the time will be the Lagna at the time of birth; if the querent be *lying* at the time, the 4th house from the rising sign will be the Lagna at the time of birth; if the querent be *standing* at the time, then, the 10th house will be the Lagna and if he be *rising* from his seat, then the rising sign itself will be the Lagna at the time of birth (*b*).

Notes.

(*a*.) Suppose the longitude of the planet, or, (where there are several planets) of the most powerful planet occupying the rising sign to be 4 signs 10 degrees and 20 minutes and suppose the length of the shadow to be $4\frac{1}{2}$ inches, the product of the two numbers is 19 signs 16 degrees and 30 minutes. This divided

by 12 gives as remainder 7 signs, 16 degrees and 30 minutes. The Lagna at the time of birth is therefore the 8th sign from Aries, which is sign Scorpio.

(*b.*) According to Subhodhini, the 7th, 4th, 10th and 1st houses are not with reference to the Prasna Lagna as explained by Bhatta Utpala but with reference to the Lagna obtained from the process given in the first half of the text, that is, from sign Scorpio in the instance quoted in note (a).

9. If the rising sign at the time of query be Taurus or Leo, multiply the Lagna Sphuta (the longitude of the ascendant) by 10; if it be Gemini or Scorpio, then, multiply the sphuta by 8; if Aries or Libra, then by 7; if Virgo or Capricorn, then, by 5; and if it be any of the remaining signs, then by the number of such sign from Aries (*a*). Again, if the planet occupying the rising sign be Jupiter multiply the Lagna sphuta by 10; if it be Mars, by 8; if Venus by 7; if any of the remaining planets by 5; if several planets occupy the rising sign, then multiply the Lagna Sphuta by the factor for each of such planets. Add up the several products and find the sum (*b*).

Notes.

In this and in the next stanza the author states a process for discovering the Nakshatra (asterism occupied by the Moon) of the querent, his wife, brother, son and enemy. The figures given in the text are known as those of Rasi Gunakara and Graha Gunakara—Zodiacal and Planetary factors, referred to in the chapter on Ashtakavarga.

(*a.*) For instance, if Cancer be the sign, it being the 4th sign from Aries, the factor for Cancer is 4. The factor for Sagittari is 9; that for Aquarius is 11 and that for Pisces is 12.

(*b.*) Suppose the Lagna sphuta to be 5^s 10° 20′ and suppose Jupiter and Venus to occupy the rising sign. Now, from the Langa Sphuta it is evident that the rising sign is Virgo. The factor for Virgo is 5, multiplying 5^s 10° 20, by 5, we get 26

21° 40′ Dividing this by 12 we get as remainder 2ˢ 21° 40′ (R.) Again, the factor for Jupiter is 10 and that for Venus is 7. Multiplying 5ˢ 10° 20′ by 10 we got 53ˢ 13° 20′ Dividing by 12 we got as remainder 5ˢ 13° 20′. Again, multiplying 5ˢ 10° 20′ by 7 we get 37ˢ 12° 20′. Dividing by 12 we get 1ˢ 12° 20′. Adding this to 5ˢ 13° 20′ we get 6ˢ 25° 40′ (G). Adding together R and G we get 9ˢ 17° 20′.

10. Multiply this sum by 7, add 9 to the product if the rising sign be a moveable sign; or substract 9 from the product if the rising sign be a common one or leave the product as it is if the rising sign be a fixed one (*a*). Divide the sum or the difference or the product as the case may be by 27. The remainder will represent the Nakshatra of the querent at the time of birth. By a similar process applied to the Sphuta of the 3rd, 5th, 6th and 7th houses (*b*), we shall get theNakshatras of the querent's brother, son, enemy and wife.

Notes.

(*a*,) According to Bhatta Utpala, if the rising Drekkana be the first Drekkana of the sign, 9 is to be added; if it be the 2nd, 9 need neither be added to nor subtracted from the producte and if it be the 3rd, 9 is to be subtracted from the product.

(*b*. If you add 2 signs to the Lagna sphuta, you get the sphuta of the 3rd house which represents a person's brother; if you add 4 signs to the Lagna sphuta, you get the sphuta of the 5th house which represents a person's son; if you add 5 signs to the Lagna sphuta you get the sphuta of the 6th house which represents a person's enemy and if you add 6 signs to the Lagna sphuta, you get the sphuta of the 7th house which represents a person's wife. Multiply the several sphutas by the Zodiacal factors of the several houses and by the factors of the planets; occupying such houses, add the products, multiply the sum by 7, add or subtract 9 if necessary, divide the sum or remainder by 27, the remainder will give you the Nakshatra of the several persons.

11. Multiply the same sum (*a*) by 10, 8, 7, 5; add or substract 9 if necessary, as stated above; divide the result by their appropriate numbers (*b*) you will obtain the year, Ritu, Month, Lunar day, day or night, Nakshatra, the ghatika, the rising sign and the rising Navamsa at the time of birth.

Notes.

In this and in the following three stanzas, the author states another process for discovering the year, month &c. of the birth of a person.

(*a'*) The sum obtained at the end of stanza 9.

(*b*.) These and the process of division will be found explained in the next three stanzas.

12. From the product of the sum by 10 shall be determined the year (age), Ritu and month of birth (*a*); and from the product of the sum by 8 shall be determined the Paksha (fortnight) and Tithi (lunar day) (*b*).

Notes.

(*a*.) This product is the first of the four products referred to in the last stanza with 9 added to or subtracted from it if necessary. Divide the quantity by 120, the remainder will give the age of the person. Divide the same quantity by 6, the remainder will give the Ritu of birth from Sisira. Divide the same quantity by 2, the remainder will give the first or the second month of the Ritu.

(*b*.) This product is the second of the four products referred to in the last stanza with 9 added or subtracted if necessary. Divide this quantity by two, the remainder will give the fortnight of birth. Divide the same quantity by 15, the remainder will give the lunar day.

13. From the product of the sum by 7 shall be determined whether the birth occurred by day or by night, and also the Nakshatra.

Notes.

This product is the 3rd of the four products mentioned in the 11th stanza with 9 added or subtracted if necessary. Divide the quantity by 2, the birth will have occurred by day or night according as the remainder is one or more than one. Divide the same quantity by 27, the remainder will give the Nakshatra from Aswini.

14. From the product of the Sum by 5 shall be determined the Ghatika, the rising sign, the Hora and the rising Navamsa at the time of birth.

Notes.

This product is the last of the four products mentioned in stanza 11 with 9 added or substracted if necessary. Divide the quantity by the number of Ghatikas in the day or night of birth as the case may be, the remainder will give the Ghatika from Sun-rise or Sun-set at the time of birth. Divide the same quantity by 12, the remainder will give the rising sign from Aries. Divide the quantity by two, the hora of birth will be the 1st or 2nd according as the remainder is 1 or more than 1. Divide the quantity by 9, the remainder will give the number of the rising Navamsa from the first Navamsa of the rising sign.

Similarly divide the quantity by 12, the remainder will give the number of the rising Dwadasamsa; divide the quantity by 3, the remainder will give the rising Drekkana.

N. B.—In all the above cases, it is evident that the remainder will be in the shape of signs, degrees and minutes. The number representing the *signs*, is *the* number representing the particular Nakshatra, year, month, Paksha, Tithi, Ghatika &c at the time of birth—the degrees and minutes only go to increase the number by unity.

15. Multiply by two the number of Matras in a person's name; add the length of shadow to it; divide the sum by 27; the remainder will give the Nakshatra, at the time of birth, from Dhanishta.

Notes.

The name is the name given to a person at the Namakarana ceremony. A short vowel sound is counted as one Matra and a long vowel sound is counted as two, and a consonent is counted as half a Matra. The length of the shadow of a twelve inch Sanku shall be added in inches.

16. The Dik numbers are :

East	2	West	15
S. East	3	N. West	21
South	14	North	9
S. West	10	N. East	8

Multiply by 15 the number for the Dik or direction which the querent faces ; add to the product the number of persons facing the same dik, divide the sum by 27 The remainder will give the Nakshatra of the person from Dhanishta.

Notes.

This stanza contains another process again to discover the Nakshatra.

17. Thus has been stated by me various processes for the construction of a lost horoscope. Intelligent pupils shall study them carefully and use them.

CHAPTER XXVII.

ON THE DREKKANAS.

1. The 1st Drekkana of sign Aries is a man with a white cloth tied round his loins, black, facing a person as if able to protect him, of fearful appearance and of red eyes and holding an axe in his hand.

Notes.

This Drekkana is of the shape of a man and is armed. Mars is its lord.

2. According to Yavanachariar the 2nd Drekkana of sign Aries is a woman fond of ornaments and sweetmeats; with a pot-like belly, of the face of a horse, thirsty, and single-legged.

Notes.

This Drekkana is of the shape of a woman and of a quadruped; the face resembles that of a bird also. The Sun is its lord.

3. The 3rd Drekkana of Aries is a man of a wicked nature, learned in the arts, of a brown color, fond of work, failing in his attempts to carry out a work, holding up a stick in his hand, dressed in a red garment and angry.

Notes.

This Drekkana is of the shape of a man and is armed Jupiter is its lord.

4. The 1st Drekkana of Sign Taurus is a woman with hairs cut and growing in curls, with a pot-like belly, dressed in a burnt garment, thirsty, and fond of food and ornaments.

Notes.

This Drekkana is of the shape of a woman and carries fire. Venus is its lord.

5. The 2nd Drekkana of sign Taurus is a man skilled in works connected with agriculture, grain, house, cows, music, dance, painting, writing and the like, skilled at the plough and in works connected with a conveyance, with a neck bent like that of the bullock, thirsty, with a face like that of the ram and dressed in dirty garments.

Notes.

This Drekkana is of the shape of both a man and a quadruped. Mercury is its lord.

6. The 3rd Drekkana of sign Taurus is a man with a body resembling that of an elephant, with large teeth, with

feet resembling those of the camel, of a brown color, attached to the ram and to the animals of the forest.

Notes.

This Drekkana is both of human and quadruped shape. Saturn is its lord.

7. The 1st Drekkana of sign Gemini is a woman fond of needle work, beautiful, fond of decoration, without children, with raised hands, having attained puberty and full of lustful thoughts.

Notes.

This Drekkana is of the shape of a woman. Mercury is its lord.

8. The 2nd Drekkana of sign Gemini is a man residing in a flower garden, wearing a mail coat, holding a bow in his hand, fond of fight, carrying arrows, his face like that of a Garuda (Brahmani kite), his thoughts directed to play, children, ornaments and wealth.

Notes

This Drekkana is of the shape of a man and is armed. It is also of the shape of a bird. Venus is its lord.

9. The 3rd Drekkana of sign Gemini is a man wearing ornaments, possesing many gems, wearing a mail coat and target, carrying a bow in his hand, learned in all the arts and a literary writer.

Notes.

This Drekkana is of the shape of a man and is armed. Saturn is its lord.

10. The 1st Drekkana of Cancer carries leaves, roots and fruits, has a body resembling that of the elephant ; lives in a forest near sandal trees, has feet as large as that of the camel, has a face like that of the hog and a neck like that of a horse.

Notes.

This Drekkana is of the shape of a quadruped. The Moon is its lord.

11. The 2nd Drekkana of sign Cancer is a woman wearing in her head lotus flowers, carrying a snake, hard-hearted, young, crying in a forest and holding a branch of the Palasa tree in her hand.

Notes.

This Drekkana is of the shape of a woman. Mars is its lord.

12. The 3rd Drekkana of sign Cancer is a man surrounded by a snake, sailing in a boat in the sea on account of procuring ornaments for his wife, wearing ornaments made of gold and with a flat face.

Notes.

This Drekkana is one of the shape of a man and a snake. Jupiter is its lord.

13. The 1st Drekkana of sign Leo is of the shape of a vulture and a jackal, seated on the top of Salmali tree, resembling a dog in appearance and is also of the shape of a man dressed in dirty garments and separted from his parents and crying aloud.

Notes.

This Drekkana is of the shape of a man, a quadruped and a bird. The Sun is its lord.

14. The 2nd Drekkana of sign Leo is a man of the shape of a horse, wearing a slightly white garland of flowers in the head and covered with deer-skin and flannel, unapproachable like the lion holding a bow in his hand and with a a bent nose.

Notes.

This Drekkana is of the shape of a man and is armed. Jupiter is its lord.

15. The 3rd Drekkana of Leo is a man with the face of a bear, the pranks of a monkey, with a club in his hand carrying fruits and meats, with a long beard and whiskers and with curling hairs.

Notes.

This Drekkana is of the shape of a man and a quadruped and is armed. Mars is its lord.

16. The 1st Drekkana of sign Virgo is a virgin girl carrying a pot filled with flowers, dressed in dirty garments and fond of cloths and wealth and proceeding to the house of her preceptor.

Notes.

This Drekkana is of the shape of a woman. Mercury is its lord.

17. The 2nd Drekkana of sign Virgo is a man holding a pen in his hand, black, with a cloth tied round his head, examining items of receipt and expenditure, with a large bow in his hand and covered with hairs all over his body.

Notes.

This Drekkana is of the shape of a man and is armed. Saturn is its lord,

18. The 3rd Drekkana of sign Virgo is a woman of yellow color, dressed in white silk carrying a pot and ladle in her hands, pure and proceeding to a temple.

Notes.

This Drekkana is of the shape of a woman. Venus is its lord.

19. The 1st Drekkana of sign Libra is a man holding a balance in one hand, skilled in weighing and measuring, with articles in his hand to be weighed or measured and with his thoughts directed to the determination of the price of such articles.

Notes.

This Drekkana is of the shape of a man. Venus is its lord.

20. The 2nd Drekkana of sign Libra is a man with the face of a vulture, holding a pot in his hand, wishing to fall down,, suffering from hunger and thirst and with his thoughts directed to his wife and children.

Notes.

This Drekkaua is of the shape of a man and a bird. Saturn is its lord.

21. The 3rd Drekkana of sign Libra is a man with the face of a horse adorned with gems, scaring animals in the woods carrying a golden quiver and wearing a mail coat, carrying fruits and meat, monkey-like in appearence and holding a bow in his hand.

Notes.

This Drekkana is of the shape of a man and a quadruped. Mercury is its lord.

22. The 1st Drekkana of sign Scorpio is a beautiful woman, naked and without ornaments, quitting her place, landing after a long sea voyage and with a snake coiled round her legs.

Notes.

This Drekkana is of the shape of a woman and a serpent. Mars is its lord.

23. The 2nd Drekkana of Scorpio is a woman with a body like that of a turtle or pot, desiring the comfort of her place and with a serpent coiled round her body on account of her husband.

Notes.

This Drekkna is of the shape of a woman and a serpent. Jupiter is its lord.

24. The 3rd Drekkana of sign Scorpio is a lion with a broad and a flat face like that of a turtle, scaring dogs, deer, jackals and hogs in the woods and lording over a country abounding in sandal trees.

Notes.

This Drekkana is of the shape of a quadruped. The Moon is its lord.

25. The 1st Drekkana of sign Sagittari is a man with the body of a horse, with a long bow in his hand, stopping in his hermitage and watching over the several articles required for Sacrificial rites.

Notes.

This Drekkana is of the shape of a man and a quadruped and is armed. Jupiter is its lord.

26. The 2nd Drekkana of sign Sagittari is a beautiful woman, bright as gold and the Champaka flower, seated on a throne of middle size, and picking up the gems of the Sea.

Notes.

This Drekkana is of the shape of a woman. Mars is its lord.

27. The 3rd Drekkana of Sagittari is a man with a long beard and whiskers, of the color of gold and the champaka flower, seated on a throne with a club in his hand and dressed in white silk and dear skin.

Notes.

This Drekkauna is of the shape of a man and is armed. The Sun is its lord.

28. The first Drekkana of sign Capricorn is a man coverd with hairs, strong as the sea monster, with a body like that of a hog, wearing a nose string and fetters and with a deformed face.

Notes.

This Drekkana is of the shape of a man loaded with fetters. Saturn is its lord.

29. The 2nd Drekkana of sign Capricorn is a woman skilled in the arts, with eyes like the petals of the lotus, black, hankering after various things and wearing ear-ornaments made of iron.

Notes.

This Drekkna is of the shape of a woman. Venus is its lord.

30. The 3rd Drekkana of sign Capricorn is of the shape of a Kinnara (a celestial being) covered with flannel, with a a quiver, a bow and a mail coat and carrying on his shoulders a pot set with precious stones.

Notes.

This Drekkana is armed. Mercury is its lord.

31. The 1st Drekkana of sign Aquarius is a man with the face of a vulture, with his thoughts directed towards the gain of oil, liquor, water, and meals and dressed in flannel, silk and deer skin.

Notes.

This Drekkana is of the shape of a man. Saturn is its lord.

32. The 2nd Drekkana of sign Aquarius is a woman in a car burnt with the wood of Salmali in it and collecting iron, living in a forest and dressed in dirty garments.

Notes.

This Drekkana is of the shape of a woman who carries fire. Mercury is its lord.

53. The 3rd Drekkana of sign Aquarius is a black man, with hairs in his ear, wearing a crown and carrying bark, leaves, the oil of bdellium, iron and pots from one place to another.

Notes.

This Drekkana is of the shape of a man. Venus is its lord.

34, The 1st Drekkana of Sign Pisces is a man with the vessels of sacrificial rites, pots, pearls, gems and conch

shells in his hands, carrying ornamentes and sailing in a boat in the sea for the purpose of decorating his wife.

Notes.

Jupiter is the lord of this Drekkana.

35. The 2nd Drekkana of sign Pisces is a woman with a long flag-staff and banner, sailing in a boat to the other shore of the sea accompanied by her friends and with a face bright as the Champaka flower.

Notes.

This Drekkana is of the shape of a woman. The Moon is its lord.

36. The 3rd Drekkana of sign Pisces is a man with a snake coiled round him, standing naked on the brink of a pit in a forest, suffering from thieves, from fire and from hunger and weeping.

Notes,

This Drekkana is of the shape of a snake. Mars is its lord.

Notes.—The author has stated the use of these descriptions of the Drekkanas in his Yatra. If the Drekkana be of agreeable appearance, carrying fruits, flowers, gems and pots and aspected by benefic planets, there will be success. If they be of hideous appearance, armed and aspected by malefic planets, there will be disgrace and failure ; if they carry serpents or fetters there will be delirium and imprisonment. The Drekkana description is also of use in tracing out theives according to Prithuyasas, son of Varaha Mihira, in his Shadpanchasika, a work on Horary Astrology.

CHAPTER XXVIII.

Conclusion.

1, 2 & 3. In my work on Jataka I have treated of the following.

Ch.

1. Definitions and Elementary principles (Zodiacal)
2. Do Do Do (Planetary)
3. On Animal and Vegetable Horoscopy.
4. On Nisheka kala or the time of conception.
5. On Matters connected with birth time.
6. On Balarishta or Early death.
7. On Ayurdaya or the determination of length of life.
8. On Planetaay divisions and sub-divisions of life known as Dasas and Autardasas.
9. On Ashtakavargas.
10. On Avocation.
11. On Raja yoga or the birth of kings.
12. On Nabhasa yogas.
13. On Chandra or lunar Yogas.
14. On Double planetary Yogas.
15. On Ascetic Yogas.
16. On the Nakshatras or the Moon in the asterisms.
17. On the Moon in the several signs of the Zodiac.
18. On the Sun, Mars and other planets in the several signs of the Zodiac.
19. On planetary aspects.
20. On the planets in the Bhavas.
21. On the planets in their several Vargas.
22. On Miscellaneous Yogas.
23. On Malefic Yogas.
24. On the Horscopy of women.
25. On Death.
26. On the Discovery of a lost Horoscope.
27. On the Drekkanas.

I shall now give a summary of the subjects treated of in my work on Yatra.

4, 5 & 6.

Ch 1. Prasna Prabheda.

2. Tithibala.

3. Nakshatrabhidhana.

4. Varaphala.
5. Muhurta Nirdesa.
6. Chandra Bala.
7. Lagna Nischaya.
8. Lagna Bheda.
9. Grahasudhi.
10. Apavada.
11. Misraka.
12. Tanuvepana.
13. Guhyakapuja.
14. Swapnadhyaya. (Dreams)
15. Snanavidhi. (bath)
16. Grahayajna.
17. Prayana. (Travels)
18. Sakunaruta.
19. Vivahakala.
20. Grahakarana. (on the planets)

The last of the above subjects has been separately treated of by me in my Astronomical work known as Pancha-sindhanta. Thus the three branches of the Jyotisha Sastra viz Astronomy, Horoscopy and Samhita have been treated of by me for the benefit of intelligent students.

7. These brief works have been written by me on a full study and examination of the elaborate works of the ancient writers. If any important points be found omitted I crave the forbearance of the learned critics.

8. If any portion of the text be found omitted by the writer who copied or the teacher who taught, the learned will kindly supply the omission, setting aside all feelings of jealousy- Again, if there be found in the text errors, imperfections or omissions, the learned will kindly make the necessary corrections and supply what is wanted.

9. Varaha Mihira, the son of the Brahmin Adityadasa from whom he received his education, obtained the boon of knowledge from the Sun in the village of Kapitha,

spent his days in the court of Ujjayani in the province of Avanti and has written this neat work on horoscopy after a careful examination of the works of the ancient sages on the subject.

10. I have been enabled to write the present work by the the grace of the Sun, of Vasishtha, and of Adityadasa, worshipped by me. Salutation to the ancient writers of horoscopy.

END.

APPENDIX.

Required the Lagna Sphutam, that is, the Longitude of the Ascendant at 39 gh. 30v. gh. from Sunrise on Friday the 28th May 1886, for a place whose Latitude is 11°.

From the Almanac we find that the Sun entered Taurus at 56 gh. 40v. gh. on the 12th May, and quits the sign at 12. gh 27v. gh. on the 13th June. Therefore time taken by the Sun to move through sign Taurus

= 3 gh. 20v. gh. + 31 days + 12 gh. 27v. gh.

= 31 days 15 gh. 47v. gh. = 1,12,500v. ghs.

Time from Sun-rise on the 28th May to the end of the Sun's course through Taurus = 16ds 12 gh. 27v. gh.
= 58,327v. ghs.

Time of oblique ascension of Taurus for Latitude 11° } = 5 gh. 6v. gh. = 306v. gh.

Therefore time of oblique ascension of the portion of Taurus to be passed over by the Sun on the morning of the 28th $= \frac{306 \times 58,327}{1,12,500} =$ 2gh. 39v. gh.

Subtracting this from 39gh. 30v. gh. we get time of oblique ascension of signs from Gemini = 39 gh. 30v. gh —2 gh. 39v. gh = 36 gh. 51v. gh.

From Table B we find that time of oblique ascension of signs for Gemini to Scorpio = 31 gh. 36v. gh.

Therefore time of oblique ascension of portion Sagittari that has risen above the horison.

= 36 gh. 51v. gh.—31 gh. 36v. gh.

= 5 gh. 15v. gh. = 315v. gh.

Time of oblique ascension of the 30 degrees of sagittari for Latitude 11°, is 5 gh. 21v. gh. (Vide Table A) = 321v. gh.

Therefore portion of Sagittari that has risen above the horizon $= \frac{30 \times 315}{321} = 29° 26'$. Sagittari being the 9th sign from Aries,

Lagna Sphutam required is 8° 29° 26'.

The Bhavasphutam process is too complicated to be given here. The Reader is referred to Baskaracharya's work on Astronomy.

TABLE A: *Shewing the time of oblique ascension of each sign of Zodiac for places situated in Latitudes from 0 to 52 degrees, in Ghatikas and Vighatikas:*

N. B. Aghatika = 24 minutes and a Vighatika =24 seconds.

Lat.	Aries.		Taurus.		Gemini.		Cancer.		Leo.		Virgo.		Libra.		Scorpio.		Sagittari		Capricorn.		Aquarius.		Pisces.		Lat.
	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	
0	4	53	5	17	5	25	5	5	4	43	4	37	4	53	5	17	5	25	5	5	4	43	4	37	0
1	4	51	5	16	5	25	5	7	4	45	4	39	4	55	5	18	5	25	5	3	4	41	4	35	1
2		49		15		26		8		47		41	4	57		19		24	5	2		39		33	2
3		48		14		26		9		49		43	4	53		20		24	5	1		37		31	3
4		46		13		26		11		51		45	5	0		21		24	4	59		35		29	4
5		44		12		26		13		53		47	5	2		22		24	4	57		33		27	5
6		42		11		27		14		55		49		4		23		23		56		31		25	6
7		40		10		27		15	4	57		51		6		24		23		55		29		23	7
8		38		9		27		17	4	59		53		8		25		23		53		27		21	8
9		37		8		28		18	5	1	4	55		9		26		22		52		25		19	9
10		35		7		28		20	5	3	4	57		11		27		22		50		23		17	10
11		33		6		29		21		5	5	0		13		28		21		49		21		14	11
12		31		5		29		23		7	5	2		15		29		21		47		19		12	12
13		29		4		29		24		9		4		17		30		21		46		17		10	13
14		27		3		30		25		11		6		19		31		20		45		15		8	14
15		25		2		30		27		13		8		21		32		20		43		13		6	15
16		24	5	1		31		29		16		10		22		33		19		41		10	4	4	16
17		22	5	0		31		30		18		13		24		34		19		40		8	4	1	17
18		20	4	59		32		32		20		15		26		35		18		38		6	3	59	18
19		18	4	57		32		34		22		17		28		37		13		36	4	4	3	57	19

III

20		16		56		33		35		24		20		30		38		17		35	4	2	3	54	20
21		14		55		33		37		27		22		32		39		17		33	3	59	3	52	21
22		12		54		33		39		29		25		34		40		17		31	3	57		49	22
23		9		53		34		40		31		27		37		41		16		30		55		47	23
24		7		52		34		42		34		29		39		42		16		28		52		45	24
25		5		51		34		44		36		32		41		43		16		26		50		42	25
26	4	3		50		35		46		39		34		43		44		15		24		47		40	26
27	4	1		48		35		48		41		37		45		46		15		22		45		37	27
28	3	59		47		36		50		43		40		47		47		14		20		43		34	28
29	3	56		46		36		52		46		42		50		48		14		18		40		32	29
30		54		44		37		53		49		45		52		50		13		17		37		29	30
31		51		43		37	5	56		51		48	5	55		51		13		14		35		26	31
32		49		41		38	5	58	5	54		50	5	57		53		12		12		32		24	32
33		46		40		38	6	0	5	57	5	53	6	0		54		12		10		29		21	33
34		43		38		39	6	2	6	0	5	56	6	3		56		11		8		26		18	34
35		41		37		39		5	6	3	6	0		5	5	57		11		5		23		14	35
36		38		35		40		7		6	6	3		8	5	59		10	4	3		20		11	36
37		35		34		40		10		9		6		11	6	0		10	4	0		17		8	37
38		32		32		41		12		12		9		14	6	2		9	3	58		14	3	5	38
39		29		30		41		15		15		13		17		4		9	3	55		11	3	1	39
40		26		28		42		18		18		16		20		6		8		52		8	2	58	40
41		23		26		43		21		22		20		23		8		7		49	3	4	2	54	41
42		19		24		44		23		25		24		27		10		6		47	3	1		50	42
43		15		22		45		26		29		27		31		12		5		44	2	57		47	43
44		11		20		46		29		33		31		35		14		4		41	2	53		43	44
45		7		18		46		33		37		35		39		16		4		37		49		39	45
46	3	4		15		47		36		42		40		42		19		3		34		44		34	46
47	3	0		12		48		40		46		44		46		22	5	2		30		40		30	47
48	2	55		9		50		43	6	51		48	6	51		25	5	0		27		35		26	48
49	2	51		6		51		47	6	56	6	53	6	55		28	4	59		23		30		21	49
50	2	46	4	3		52	6	52	7	1	6	58	7	0		31	4	58		18		25		16	50
51	2	40	4	0	5	53	6	57	7	6	7	3	7	6	6	34	4	57	3	13	2	20	2	11	51
52	2	35	3	56	5	54	7	2	7	11	7	8	7	11	6	38	4	56	3	8	2	15	2	6	52

TABLE B: *Shewing the time of oblique ascension from any one sign to any other sign of Zodiac for places whose Latitude is 11°.*

Similar Tables can be prepared for other Latitudes.

From.	To: Aries.		Taurus.		Gemini.		Cancer.		Leo.		Virgo.		Libra.		Scorpio.		Sagittari		Capricorn.		Aquarius.		Pisces.	
	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.	G.	V.
Aries. ...	4	33	9	39	15	8	20	29	25	34	30	34	35	47	41	15	46	36	51	25	55	46	60	0
Taurus. ...	60	0	5	6	10	35	15	56	21	1	26	1	31	14	36	42	42	3	46	52	51	13	55	27
Gemini. ...	54	54	60	0	5	29	10	50	15	55	20	55	26	8	31	36	36	57	41	46	46	7	50	21
Cancer. ...	49	25	54	31	60	0	5	21	10	26	15	26	20	39	26	7	31	28	36	17	40	38	44	52
Leo. ...	44	4	49	10	54	39	60	0	5	5	10	5	15	18	20	46	26	7	30	56	35	17	39	31
Virgo. ...	38	59	44	5	49	34	54	55	60	0	5	0	10	13	15	41	21	2	25	51	30	12	34	26
Libra. ...	33	59	39	5	44	34	49	55	55	0	60	0	5	13	10	41	16	2	20	51	25	12	29	26
Scorpio. ...	28	46	33	52	39	21	44	42	49	47	54	47	60	0	5	28	10	49	15	38	19	59	24	13
Sagittari. ...	23	18	28	24	33	53	39	14	44	19	49	19	54	32	60	0	5	21	10	10	14	31	18	45
Capricorn....	17	57	23	3	28	32	33	53	38	58	43	58	49	11	54	39	60	0	4	49	9	10	13	24
Aquarius. ...	13	8	18	14	23	43	29	4	34	9	39	9	44	22	49	50	55	11	60	0	4	21	8	35
Pisces. ...	8	47	13	53	19	22	24	43	29	48	34	48	40	1	45	29	50	50	55	39	60	0	4	14

Table C. Shewing the Antardasa periods of the Various Nakshatra Dasas.

Dasa	Antardasas	Yrs	Ms.	Ds.
Sun—6 years	Sun	0	3	18
	Moon	0	6	0
	Mars	0	4	6
	Rahu	0	10	24
	Juipter	0	9	18
	Saturn	0	11	12
	Mercury	0	10	6
	Ketu	0	4	6
	Venus	1	0	0
Rahu 18 years.	Rahu	2	8	12
	Jupiter	2	4	24
	Saturn	2	10	6
	Mercury	2	6	18
	Ketu	1	0	18
	Venus	3	0	0
	Sun	0	10	24
	Moon	1	6	0
	Mars	1	0	18
Mercury 17 years.	Mercury	2	4	27
	Ketu	0	11	27
	Venus	2	10	0
	Sun	0	10	6
	Moon	1	5	0
	Mars	0	11	27
	Rahu	2	6	18
	Jupiter	2	3	6
	Saturn	2	8	9

Dasa	Antardasas	Yrs.	Ms.	Ds.
Moon 10 years.	Moon	0	10	0
	Mars	0	7	0
	Rahu	1	6	0
	Jupiter	1	4	0
	Saturn	1	7	0
	Mercury	1	5	0
	Ketu	0	7	0
	Venus	1	8	0
	Sun	0	6	0
Jupiter 16 years.	Jupiter	2	1	18
	Saturn	2	6	12
	Mercury	2	3	6
	Ketu	0	11	6
	Venus	2	8	0
	Sun	0	9	18
	Moon	1	4	0
	Mars	0	11	6
	Rahu	2	4	24
Ketu 7 years.	Ketu	0	4	27
	Venus	1	2	0
	Sun	0	4	6
	Moon	0	7	0
	Mars	0	4	27
	Rahu	1	0	18
	Jupiter	0	11	6
	Saturn	1	1	9
	Mercury	0	11	27

Dasa	Antardasas	Yrs.	Ms.	Ds.
Mars 7 years.	Mars	0	4	27
	Rahu	1	0	18
	Jupiter	0	11	6
	Saturn	1	1	9
	Mercury	0	11	27
	Ketu	0	4	27
	Venus	1	2	0
	Sun	0	4	6
	Moon	0	7	0
Saturn 19 years.	Saturn	3	0	3
	Mercury	2	8	9
	Ketu	1	1	9
	Venus	3	2	0
	Sun	0	11	12
	Moon	1	7	0
	Mars	1	1	9
	Rahu	2	10	6
	Jupiter	2	6	12
Venus 20 years.	Venus	3	4	0
	Sun	1	0	0
	Moon	1	8	0
	Mars	1	2	0
	Rahu	3	0	0
	Jupiter	2	8	0
	Saturn	3	2	0
	Mercury	2	10	0
	Ketu	1	2	0

VI

TO FIND OUT THE CORRECT LOCAL TIME.

I. BY DAY.

Draw a pretty-large semi-circle on each side of a well-planed and smooth oblongular plank. Place its edge along a straight line drawn east to west on a smooth level ground, the plank being inclined at an angle with the plane of the horizon, equal to the complement of the latitude of the place, so that a straight needle fixed at the centre of the semi-circle and at right angles to the plane of the plank will point to the Pole and the plane of the plank will be parallel to the plane of the equator. The edge of an oblongular piece of wood placed at the centre will serve as well as a needle. Now divide the semi-circle into 12 equal parts, marking the points of division with the figures from 6 down to 12 and from 12 up to 6. The divisions represent the hours. If the diameter be about a cubit in length each division may further be divided into 30 or 60 equal parts, so that the position of the shadow of the needle will give the time within a minute. Now apply the equation of time and the result will be the local clock time or the mean solar time required. This can be converted into Ghatikas and Vighatikas from sun rise from the table shewing the time of sun rise for each day.

Notes:—(1). The latitude of the place may be found from a pretty good Atlas or it may be ascertained by noting the altitude of the pole-star both at the time of its culmination and the time of its depression and taking the mean.

(2). The complement of the angle of latitude may be marked on a piece of solid wood and the portion may be cut out in the shape of a fine wedge and made to support the plank of the inclined dial.

(3) The east and west line may be marked pretty correctly with the help of a mariner's compass or it may be found by marking the two points of contact of the end of the shadow of a straight rod fixed vertically at the centre of a circle drawn on a smooth, horizontal surface, with the circumference of the circle both before and after mid-day —— the line joining the two points being due east and west.

(4). A level, horizontal ground may be prepared with the help of a spirit-level.

D. Table Shewing the Equation of Time, for India.

DATE.	JANUARY.	FEB.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPT.	OCTOBER.	NOV.	DEC.
	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.	m. s.
1	+ 3 32	+13 47	+12 30	+ 3 52	− 3 3	− 2 25	+ 3 35	+ 6 3	− 0 13	−10 26	−16 19	−10 40
2	4 1	13 55	12 18	3 34	3 10	2 16	3 46	5 59	0 32	10 45	16 20	10 17
3	4 29	14 2	12 5	3 16	3 17	2 6	3 57	5 54	0 52	11 4	16 20	9 53
4	4 57	14 8	11 52	2 58	3 23	1 56	4 8	5 49	1 11	11 22	16 19	9 29
5	5 24	14 13	11 38	2 40	3 28	1 46	4 18	5 43	1 31	11 40	16 17	9 4
6	5 51	14 18	11 23	2 23	3 33	1 35	4 28	5 37	1 51	11 58	16 14	8 38
7	6 17	14 22	11 9	2 5	3 38	1 24	4 38	5 30	2 12	12 15	16 11	8 12
8	6 43	14 25	10 54	1 43	3 41	1 13	4 47	5 22	2 32	12 32	16 7	7 46
9	7 8	14 27	10 38	1 32	3 45	1 1	4 56	5 13	2 53	12 48	16 2	7 19
10	7 33	14 28	10 23	1 15	3 47	0 50	5 5	5 4	3 13	13 4	15 55	6 51
11	7 57	14 29	10 7	0 59	3 49	0 38	5 13	4 55	3 34	13 19	15 48	6 24
12	8 21	14 29	9 50	0 43	3 51	0 26	5 20	4 46	3 55	13 34	15 41	5 56
13	8 44	14 28	9 34	0 27	3 52	0 13	5 27	4 35	4 16	13 48	15 32	5 27
14	9 6	14 27	9 17	+ 0 12	3 52	− 0 1	5 34	4 24	4 37	14 2	15 23	4 58
15	9 28	14 24	9 0	− 0 3	3 52	+ 0 12	5 40	4 13	4 58	14 15	15 13	4 29
16	9 49	14 21	8 42	0 18	3 51	0 25	5 46	4 1	5 19	14 27	15 1	3 59
17	10 10	14 17	8 25	0 32	3 50	0 38	5 52	3 48	5 40	14 39	14 49	3 30
18	10 30	14 13	8 7	0 46	3 48	0 51	5 57	3 35	6 2	14 50	14 37	3 0
19	10 49	14 8	7 49	0 59	3 45	1 4	6 1	3 22	6 23	15 1	14 23	2 30
20	11 7	14 2	7 31	1 12	3 42	1 17	6 5	3 8	6 44	15 11	14 8	2 0
21	11 25	13 56	7 13	1 24	3 38	1 30	6 8	2 53	7 5	15 21	13 53	1 30
22	11 42	13 49	6 55	1 36	3 34	1 43	6 10	2 38	7 26	15 30	13 37	1 0
23	11 58	13 41	6 37	1 48	3 29	1 56	6 12	2 23	7 46	15 38	13 20	− 0 30
24	12 13	13 32	6 18	1 59	3 24	2 9	6 14	2 7	8 7	15 45	13 3	0 0
25	12 27	13 23	6 0	2 10	3 18	2 22	6 15	1 51	8 27	15 52	12 44	+ 0 30
26	12 41	13 14	5 41	2 20	3 12	2 34	6 15	1 34	8 48	15 58	12 25	1 0
27	12 54	13 4	5 23	2 29	3 5	2 47	6 14	1 17	9 8	16 3	12 6	1 29
28	13 6	12 53	5 5	2 39	2 58	3 0	6 13	1 0	9 28	16 8	11 45	1 59
29	13 17	12 42	4 46	2 47	2 50	3 11	6 12	0 42	9 47	16 12	11 24	2 28
30	13 28		4 28	2 55	2 42	3 23	6 10	0 24	10 7	16 15	11 2	2 57
31	13 38	....	4 10	....	2 34	....	6 7	0 6	....	16 18	....	3 26
												3 34

II. AT NIGHT.

Attach equal weights to the ends of a long fine string and throw the string over two fine metallic wires each about a foot in length fixed regidly between supports and at the height of about 5 or 6 feet from the ground, running east to west, and about 5 or 6 feet apart from each other. Now the two plumblines are certainly vertical,and the plane passing through them will be a vertical plane. This plane may be made to pass through the Pole star about the time of its culmination or depression by slightly moving the string over one of the wires to the east or west till the two plumlines hide the Pole star to an observer stationed 2 or 3 feet to the South of the southern plumbline and looking with one eye, the other eye being closed. We have thus secured the plane of the meridian. Now attach the ends of a slightly tight string to the two plumblines about their middle points. The observer may now lie down below, with his face turned up, the head supported by a pillow and one eye placed exactly under the two strings running north and south so that the upper string is wholly concealed by the lower and observe the transit of stars across the strings. The Almanac gives the time of culmination of the Vernal equinox for each day of the year and also the times at which particular stars culminate after the culmination of the vernal equinox. If the two times be added, we get the time of culmination of a particular star from 12 noon that day. But if the sum exceed 24 hours then subtract from it 23 hours and 56 minutes, the remainder will be the time of culmination of the Star from 12 noon that day.

TABLE E. Showing the time of culmination of the Sun and the Vernal Equinox.

Month.	Date.	Sun's culmination. h.	m.	Culmination of V. equinox. h.	m.	Month.	Date.	Sun's culmination. h.	m.	Culmination of V. equinox. h.	m.
January	1	12	4	5	17	July	6	12	4	17	5
	7		6	4	53		12		5	16	41
	13		9	4	30		18		6	16	17
	19		11	4	6		24		6	15	54
	25		13	3	42		30		6	15	30
	31		14	3	19	August	5		6	15	7
February	6		14	2	55		11		5	14	43
	12		14	2	32		17		4	14	19
	18		14	2	8		23		3	13	56
	24		13	1	44		29	12	1	13	32
March	2		12	1	21	September	4	11	59	13	9
	8		11	0	57		10		57	12	45
	14		9	0	34		16		55	12	21
	20		8	0	10		22		53	11	58
	26		6	23	43		28		51	11	34
April	1		4	23	19	October	4		49	11	11
	7		2	22	55		10		47	10	47
	13	12	1	22	32		16		46	10	23
	19	11	59	22	11		22		45	10	0
	25		58	21	47		28		44	9	36
May	1		57	21	24	November	3		44	9	13
	7		56	21	0		9		44	8	49
	13		56	20	37		15		45	8	26
	19		56	20	13		21		46	8	2
	25		57	19	50		27		47	7	38
	31		57	19	26	December	3		50	7	15
June	6		58	19	2		9		52	6	51
	12	11	59	18	39		15		55	6	28
	18	12	1	18	15		21	11	58	6	4
	24		2	17	52		27	12	1	5	40
	30		3	17	28						

TABLE F: Showing the times at which the several stars culminate after the culmination of the Vernal Equinox.

Stars.	Times.		Stars.	Times.	
	h.	m.		h.	m.
Aswini	1	48	Angiras	12	47
Bharani	2	36	Apar	12	48
Krittika	3	40	Apamvat	13	2
Rohini	4	28	Chitra	13	17
Agni	5	18	Vasishtta	13	17
Mrigasirsha	5	27	Marichi	13	41
Ardra	5	48	Swati	14	8
Prajapati	5	49	Visakha	14	42
Agastya	6	20	Anuradha	15	56
Mrigavyasa	6	39	Jyeshta	16	20
Punarvasu	7	37	Moola	17	20
Pushya	8	36	P. Ashadha	18	10
Aslesha	8	39	Abhijit	18	30
Magha	10	0	U. Ashadha	18	35
Pulaha	10	53	Sravana	19	43
Kratu	10	55	Sravishta	20	31
P. Phalguni	11	6	Sataya	22	43
U. Phalguni	11	41	P. Bhadradada... ...	22	55
Pulastya	11	46	U Bhadrapada... ...	0	2
Atri	12	7	Revati	1	7
Hasta	12	26	Dhruva (Pole Star) ...	1	16

Note: As the Vernal Equinox is subject to a retrograde motion of over 50 seconds a year, tables E. and F. will have to be prepared from the Almanac for the year.